CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JANUARY 23, 1836. NO. 754.—VOL. XV.—NO. 4.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.

NO. XXVI.

NATHAN AND DAVID.

Never in the whole history of crime, never were guilt and self-delusion more completely unveiled and exposed, than in Nathan's parable to David. The awful words, '*thou art the man*,' admonish all men to look at home. In such direct appeals to the conscience, I conceive much of the benefit of preaching to consist. How disposed men are to avoid self-inspection; to elude self-application, to escape from themselves! this we all know, too well know from our own experience. We love to make airy excursions abroad; we love to *visit the iniquities* of other people; while to examine, condemn, and remove our own bosom-sins, with what reluctance and struggling we are brought to the task!

This history of the fall and punishment of the monarch of Israel affords us a memorable example. All remember the fate of Uriah, that foulest blot upon the character of David. After seducing the wife of that 'most loyal subject,' that 'brave and deserving man,' he endeavored to veil the consequences of his sin by artifice; and being unsuccessful in this, he superadded crime to crime by a species of royal murder.

But observe the consequences of David's crime. The sacred historian records them with a very beautiful simplicity. Now the thing which David had done, was evil in the eyes of Jehovah; and Jehovah sent Nathan, the prophet, to admonish him. The parable which Nathan employed on this occasion, was a 'prudent and respectful way of reproving, and after the manner of the eastern nations, by which David was brought to condemn himself. As this was the great design, it was not necessary that there should be an exact resemblance in every particular.' Some of the imagery was merely ornamental, or intended to veil the secret purpose. 'Nathan had been used to come on these occasions, to complain of irregularities in the kingdom, and see that the king did justice to the injured.' He now came to the criminal monarch, and in this manner addressed him. 'There were two men in one city; the one rich and the other poor. The rich man had many flocks and herds; but the poor man had nothing, save one little ewe lamb, which he had bought and nourished: and it grew up together with *him*, and with his children; it ate of his own morsel, and drank of his own cup, and lay in his bosom, and was to him like a daughter. Now a traveller came to the rich man, and he spared to take of *his own* flock and of his own herd, to dress for the traveller who had come to him; but took the poor man's lamb, and dressed it for the man who had come to him.' Then David's anger was greatly kindled against the man; and he said to Nathan, 'As Jehovah liveth, the man who hath done this, shall surely die, or is worthy of death. And because he did this thing, and because he had no pity, he shall restore the lamb forefold.' Then Nathan, having brought the unsuspecting king to the point he wished, exclaimed with awful energy: 'Thou art the man. Thus saith Jehovah, the God of Israel, I anointed thee king over Israel; I delivered thee out of the hand of Saul; I gave to thee thy master's daughter, and thy master's wives into thy bosom; I gave to thee the house of Israel and of Judah; and if that had been too little, I would moreover have given to thee other privileges and gratifications. Wherefore hast thou despised the commandment of Jehovah, to do evil in his sight? thou hast killed Uriah, the Hethite, with the sword, and hast taken his wife to be thy wife; and hast slain him with the sword of the children of Ammon. Now, therefore, the sword shall never depart from thine own house, because thou hast despised me, and hast taken the wife of Uriah to be thy wife. Thus saith Jehovah, Behold I will raise up evil against thee out of thine own house; I will take thy wives from before *thine* eyes, and give them to thy rival.—Thou indeed hast acted secretly; but I will do this thing before all Israel, and before the sun.'

And David said to Nathan: 'I have sinned against Jehovah.' These were the only words he utterred, but his language like that of the publican 'was that of a softened, contrite, and penetrated heart, and Nathan is directed to comfort him with the assurance of pardon.' 'The psalms he "composed" on this occasion, show the deep sense he had of the guilt he had contracted, and they will be an evidence of his repentance to all future ages.'

Then Nathan said to David: 'Jehovah also hath put away thy sin; that is, thou shalt not die. Nevertheless, because by this deed thou hast given great occasion to the enemies of Jehovah to blaspheme, the child that is born to thee shall surely die.'

Nathan now departed to his own house. Immediately Jehovah struck the child, that Uriah's wife had borne to David, and it was very sick. David therefore, besought God for the child: he fasted; he went in; he lay all night upon the ground. And the elders of his house arose, and went to him, to raise him up from the ground; but he would not, nor did he eat bread with them. And on the seventh day, the child died; and the servants of David feared to tell him that the child was dead: for they said, 'Behold while the child was yet alive, we spoke to him, and he would not hearken to our voice; how intense then will be his affliction, if we tell him the child is dead! But when David saw that his servants whispered, he suspected that the child was dead: he therefore said to them: 'Is the child dead?' And they said, 'He is dead.' Then David arose from the ground, and washed and anointed himself, and changed his garments, and came into the house of Jehovah, and worshipped: he then came to his own house, and he asked for food, and they set it before him, and he ate. Then said his servants to him, 'What is this that thou hast done? while the child was alive, thou didst fast and weep; but when the child was dead, thou didst arise and eat food.' And he said, 'While the child was yet alive, I fasted and wept: for I said, who can tell whether God will be gracious to me, so that the child may live? But now he is dead, why should I fast? can I bring him back? I shall go to him, but he will not return to me.'

Such was the lapse of a man, who had lived fifty years an irreproachable life. Such the crimes consequent upon his first transgression; such the displeasure and condemnatory message of the Omniscient; such the horrors of awakened conscience; such the horrors of awakened conscience; such the remorse, punishment, and penitence of the guilty king; and such the mercy of the Almighty in saving him from the merited doom of death.

The sacred historians do not shrink from recording facts. Even the most attrocious crimes, committed by men of eminent worth and piety, they unfold with the simplicity of childhood. Illustrious name and elevated station do not soften the colors of truth. While they sketch the incitements of unhallowed passion, they seem to be sensible, that their pictures of human nature will produce the best influence; and, as in the present instance, that the consequences of unlawful indulgence, of whatever description, afford lessons of caution to the secure, and encouragement to the fallen.

FOR THE REGISTER AND OBSERVER.

A LETTER TO A TRINITARIAN BELIEVER.

Christian *Friend*,—I address you for the purpose of proposing a question for you to answer. I trust I do it in a serious, candid spirit, desiring nothing but to be led to true views of that Savior whom to know aright is life eternal; and I cannot but hope that if you consider and reply to my inquiry in the same spirit, God will either enlighten your faith, or help my unbelief. That Savior on whom I build all my hopes of final forgiveness and acceptance I believe to be the Son of God, one whom the Father sanctified and sent into the world, to bring divine truth, attested by divine power; and whatever he has said, and whatever they revealed on whom the spirit that brought all things to mind was poured out, I receive, just as they teach it, as the wisdom of God. They do not however seem to me to teach, what I understand you think they do, that Jesus Christ is God himself, that he whom the Scriptures call the Son of God is in any sense so united with the Father as to make one person with him, and so the object of our prayers and highest adoration; and if I understand you correctly you maintain that Christ is God himself because you think one class of texts speaks of him as God, and another class speaks of him as man, and therefore you conclude that Christ is God and man both. He had, you maintain, the nature of God and the nature of man united in one person. Sometimes he spoke as God, as,—Lo! I am with you always, all power is committed unto me, I and my Father are one. Sometimes he spoke as man, I can of my own self do nothing, of that day and hour knoweth no one but God. Consequently all that Christ said of himself must be true of himself either as God or as man. He had but these two natures, I suppose, and there was nothing that spoke in him but one or the other of these two natures. I know that you maintain that these two natures formed an office which constituted him a mediator. But I have never heard that you maintain that these two natures formed another nature which spoke in him, for then your doctrine would be that Christ had three natures and not two. If then he had but two natures, what he said of himself, and what was said of him by inspired men, must be true of him either as God or as man. The question I wish to ask is this; supposing that Christ had these two natures, and was as to his divine nature truly and properly God, and as to his human nature truly and properly man, *will you tell me how to interpret all those texts of scripture which declare that in the highest of his two natures he was distinct from and inferior to the Father?* There are many texts of scripture which apply to Christ either in his human nature or in his divine nature, and apply them to whichever you will they themselves prove that there was a being above Christ in either of his natures, a being to whom the Son himself was subject, a being all in all and above all, that is the highest and unchangeable God. My inquiry is, how am I to understand these texts?

I propose to mention a few of them and to present distinctly in respect to each of them the point they illustrate, that Christ in either of his natures is inferior to God. I desire you to read them remembering that you hold each text to be the inspired word of God, to be interpreted according to the simplicity that is in Christ, and that if a doctrine is clearly revealed in one of them it is just as much to be believed as if it was written on every page of the Bible.

1. John viii. 42. I proceeded forth and came from God, neither came I of myself, but he sent me. John vi. 38. I came from heaven not to do my own will, but the will of him that sent me. So said Christ. Did he say this in his human or in his divine nature? In his human? Then as man he came down from heaven. But this is not true. It was in his divine nature that he came from above. Did he say this then in his divine nature? Then in his divine nature he was sent, and of course distinct from and inferior to the being who sent him. Christ then in his highest nature could not have been God.

2. John xvii, 42. Father, the hour is come, glorify thy son, that thy son also may glorify thee, as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Did Christ say this in his human or in his divine nature? In his human? Then in his human nature he had power over all flesh. But this is not true. It was not as man, but as God that he had this power. Did he say this then in his divine nature? Then in his divine nature he prayed to the Father, in his divine nature he was to receive additional glory, and to his divine nature was the power given to impart eternal life. Of course then he was distinct from and inferior to the being to whom he prayed, who bestowed this glory, and imparted this power. Christ then in his highest nature could not have been God.

3. John xvii. 5. Glorify thou me with thine own self, with the glory which I had with thee before the world was. Did Christ say this in his human or in his divine nature? In his human? Then as man he had glory with God before the world was. But this is not true. As man he had no existence before the world was. Did he say this then in his divine nature? Then in his divine nature he prayed to God to give him the glory which he formerly possessed, and of course he must be distinct from and inferior to that being who alone had power to give him that glory. Christ then in his highest nature could not have been God.

4. Mark xiii. 32. But of that day and of that hour knoweth no man, no, not the angels in heaven, neither the Son, but the Father. Here observe two things. 1. Christ says no man knows it; here he denies the knowledge in his human nature; neither the angels which are in heaven, neither the Son, that is in his nature which is above the angels, in other words, in his highest nature. Of course then Christ in his highest nature is distinct from and inferior to the Father who alone did know of that day. Christ then in his highest nature could not have been God. 2. Did Christ say the above words in his human or in his divine nature? In his human nature he did not know the fact that all the angelic intelligences in heaven did not know of the coming of that day. Did he then say this in his divine nature? But in his divine nature he was ignorant when that time should come, and was therefore distinct from and inferior to the Father who alone did know it. Christ then in his highest nature could not have been God.

5. John v. 22, 23. The Father judgeth no man, but hath committed all judgement to the Son, that all men should honor the Son, even as they honor the Father. Did Christ say this in his human nature or in his divine nature? In his human? Then as man we are to honor him even as we honor the Father. But this is not true. It is in his highest nature we are to honor him as we honor God. Was it then in his divine nature that he said this? Then in his divine nature he had the work of judgment committed to him, and of course was distinct from and inferior to that being who committed that work to him. Christ then in his highest nature could not have been God.

6. Hebrews x. 5. Wherefore when he cometh into the world he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared for me. * * Then said he, lo! I come to do thy will, O God. Was this said of Christ in respect to his human or his divine nature? His human? Then it was his human nature that was sent into the world, and for which God prepared a body. His divine? Then is this distinct from and inferior to that being who prepared the body, and whose will he came to do. Christ then in his highest nature could not have been God.

7. Hebrews vii. 26. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners and made higher than the heavens. Was this said of Christ in his human or in his divine nature? In his human? Then as man he was high priest, and as man is now higher than the heavens. But this is not true. It was in his highest nature that he was the great high priest, and that is the nature which is now exalted above all powers in heaven. Was it then of his divine nature that this was said? But this was distinct from and inferior to him who made that nature exalted. Christ then in his highest nature cannot be God.

8. John xv. 1. I am the true vine, my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away &c. Did Christ say this in his human or in his divine nature? In his human? Then it is in him as a man that we are to abide; from his mere human nature we are to derive the support and life that the branch derives from the vine. But all see that this is not true. It is in him as the Son of God that we are to abide, and from what belongs to his highest nature are we to derive support and life. Did he say this then in his divine nature? Then in this he is distinct from God, for he says I am the vine, and my Father is the husbandman, every branch in me that beareth not fruit he taketh away &c. Christ then in his highest nature cannot be God.

9. 1 Cor. xv. 28. And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all. Was this said of Christ in his human or divine nature? In his human? Then it is to him as a mere man that all things are to be subdued. In his divine? Then in his highest nature he is at last to be subject to God. Christ then in his highest nature cannot be God.

Such, Christian friend, are some of the passages. I freely say that to my mind they seem clearly and most strongly to declare that Christ, possessing like all other beings one undivided, indivisible spirit, and though exalted above all men and angels, is, nevertheless, distinct from and inferior to his God and our God, his Father and our Father. But my question to you is this; can you tell me how these simple and intelligible texts can, simply and intelligible, be explained, so as to make it appear that Christ, if he had two natures, was not in his highest nature distinct from and inferior to God? Whether or not you will deem this question worthy a reply, and whether or not your light, if such you have, will compassionate my darkness, if such I am in, I will nevertheless pray that the God and Father of us all will direct both of our minds into his truth, and both of our hearts into his love.

I am, in the faith and hopes of the Savior,

A UNITARIAN.

FOR THE REGISTER AND OBSERVER.

SCRIPTURAL INTERPRETER.

Can it be that there is any *danger* that the Scriptural Interpreter is to cease? I hope not. It is a valuable and cheap work. It is well suited to a large class in the community, who are unable to buy, or read the larger and more expensive works, designed to aid the Christian in his interpretation and understanding of the word of God. While the community is almost flooded with Orthodox commentaries, which, though they contain much truth, have also, as we think, much error in them, founded upon wrong principles of interpretation, there is hardly any book to which we can confidently refer others of like faith, who would be aided in their investigation of truth and in their preparation to instruct others. These errors must exert indirectly an injurious influence, besides creating doubt and anxiety in the minds of some. "How many passages wrongly applied or wrongly interpreted, are still suffered to remain in the popular commentaries undisturbed, just as if they had not been given up by the most learned Orthodox scholars!" Thus are errors handed down and promulgated, founded upon rules of interpretation which have passed away with the past century.

There is no cheap work calculated to do so much as the *Interpreter* to prepare the minds of others to receive those views of Christianity which we entertain. There is one work, Kenrick's Exposition, to which I have frequently referred Teachers, but which is seldom obtained, because it is too expensive and is confined wholly to the Gospels. The avidity with which it has been read by a few, and the pleasure and satisfaction which have been expressed, declare to my mind the great want of some such publication. Now here is a work, the Scriptural Interpreter, which is designed to supply this want, and "to afford facilities towards a right understanding and use of the Bible, and particularly of the New Testament."

It is a work well calculated to aid the Sabbath School Teacher in his preparations to set forth the truth as it is in Jesus. It is therefore recommended to the Superintendants of such schools to make mention of it to those connected with them. I am confident, from observation, that many teachers are ignorant of the existence of the Scriptural Interpreter; and many know it only as its name has been seen in the Christian Register; but with the advantages they might derive from it they are wholly unacquainted.—It would be for the interest of every Sabbath School, if the Superintendants would present this publication to the notice of the teachers at their meetings; and it would advance the cause of pure Christianity and religious truth, if others would engage to extend its circulation.

It once had a long list of subscribers; but through the pressing cares of the then Editor, its numbers were irregularly issued, and from the uncertainty of their appearance many withdrew their names. That it has not passed to unworthy, or unfaithful hands, has been well shown from the last four numbers of the volume which is just concluded. It is cheerfully recommended to all Christians, and especially to Sabbath School Teachers. It is hoped that Superintendants of such Schools will notice this publication at their Teachers' Meetings, and thus make its object and usefulness more generally known. E.

[From the Boston Daily Advertiser and Patriot.]

THE SALARY OF CLERGYMEN.

'Suppose the American people should abolish the religious worship of the Sabbath, and get rid of the name of Sunday by dividing the month into decades, as the philosophers of France once did—what would become of domestic relations, of the sense of justice, of the duties of neighborhood, of civil freedom,—of every thing precious in human life?

'Ought not a class of men who devote their lives to the promotion of social and national welfare, and whose duty it is, to warn those who are involved in the busy scenes of a worldly existence, that death is certain, the hour uncertain; and that all which is done on earth will be subjected to a Judge, who can neither err nor be deceived—*ought not such men to be sustained in their ministry?* In what manner? They can perform no labor but those which pertain to their vocation. These occupy all their working hours. They are expected to learn as the world learns, and to know, in an age of severe and learned criticism, by what means they can best defend the fortress which misdirected talents, and malicious ingenuity, are ever disposed to attack. They are husbands and fathers. Ought they not to be so placed as to enjoy the benefits which these relations were intended to bestow? If they cannot so educate their children as to feel assured that they will be able to sustain themselves, and perhaps a widowed mother, those who are naturally the dearest objects to them may be the subjects of most painful solicitude, since they see that they may have to look to the world's cold charity for daily bread.

'If a clergyman can accumulate nothing for an inheritance, surely he ought not, (though with all possible economy,) to be so straightened in his circumstances as to have his mind distracted from his professional duties so that the year may not close upon him in the worst condition of slavery, that of an insolvent debtor.

'Those who assume the relation of parishioners are bound by every tie of interest and conscience, that their minister shall be adequately supported. Their wants are not those of luxury, though such may be the wants of some of their parishioners. But they do want, and must have, if their minds are left free to perform their duties, comfortable homes, means of conveyance, means of social intercourse, and of educating their children and of teaching, by reading and reflection. It is exacted of ministers that they shall be learned and eloquent; that they shall devote no small portion of their time to parochial visits; that they shall be at all times ready and prepared to perform their solemn duties, whether periodical or occasional, and in whatever condition they may be themselves, through the changes and chances of this variable world. And yet they must keep pace with the intellectual world, if they would usefully fill their sphere to which, under Providence they have been assigned.

'Parishioners well know from experience that society is continually progressive, and that many things are held to be necessaries in 1836, which were considered as luxuries by themselves, or their fathers, but a few years ago. This progression applies equally to clergymen. They must live according to the character of the age, with whatsoever degree of simplicity and humility, they may temper it for themselves. Neither clergymen nor their families, more than others, are exempted from the costly calamities of sickness. One serious visitation of this nature makes a deep inroad on a stipend which is hardly sufficient to sustain a state of uninterrupted health.

'The money which one gives to the support of christian teaching, and consequently of sound morals, is better bestowed than any which he can give. No one ever missed or lamented the money given in this precious cause, however much he may have had occasion to regret misapplied cnarity and vexatious ingratitude.

'The time has gone by in which the sanctity and dignity of clerical office gave a claim to respect and reverence, whatsoever the individual might be who filled the office. Consideration for the man depends now on his own effectiveness in his calling. Is it wise and just, is it for the public interest to exclude from the ministry those men who could make themselves independent, and perhaps eminent, in almost any other calling? If there be no encouragement to the best natural gifts, and to the best cultivation of them, in the clerical profession, this expanding country offers more inducements than any other to employ such gifts in other pursuits. The end of this matter will be, that no talents will be found in the ministry, but those which could not find bread for their possessors in any other employment.

'Suppose one should compare the wealth, population, and the aggregate of salaries, with the services of the clergy in the State of Massachusetts, it would be found, that there is no class of men, who do so much for the public, and for whom the public does so little. They would do yet a great deal more, than they now do, to improve, honor, and adorn the intellectual and moral condition of their country, if they were not so often harrassed for means to supply inevitable wants.'

LICENSE LAWS.—NO. V.

To the Editor of the Boston Recorder:

DEAR SIR,—In my former numbers, I considered the assertion that every man has a right to sell ardent spirit, when, and where he pleases, and of course that all prohibition of this traffic, is unconstitutional; and showed that the assertion is incorrect. But it is said, "Public opinion will regulate the traffic. As it is injurious to the community, and in its nature and effects immoral, let information, with regard to it, be universally disseminated, and public sentiment will put it down; of course no legislation on the subject is needful." Were all men virtuous, and disposed to be duly influenced by a correct public sentiment, this might be the case. But public sentiment embodied in the form of law, would not, as men now are, put down gambling; nor would it regulate the sale of lottery tickets, wholly immoral, and deeply injurious to the community, as those practices are known to be; and extensively as information concerning them is, or might be communicated. It would not regulate theft, nor highway robbery, nor murder. No more would it regulate that which is one of the known and principal causes of these vices, the traffic in ardent spirit, to be used as a drink. If by the assertion, that "Public opinion will regulate the trade," it is only meant, that, were there no legislation with regard to it, no more liquor would be sold than individuals in the community might wish, it is true. And the assertion would be equally true if made concerning any other vice. There might be no more of it practised, than individuals in the community might wish. But it does not follow, that there would be no more than would be consistent with the public good. Nor that the public good would permit that all laws should be repealed, and all legislation with regard to it cease. There are some men in every community, who cannot be reached by public opinion, and from the evil of whose vice the community cannot be successfully defended, except by laws. This may be the case with regard to the traffic in ardent spirit, as with regard to these.

But it is said, "Repeal all laws, and lay the trade open to every man, woman and child, who wishes to prosecute it, let there be as many grogshops as there are persons to desire them, let them be opened in all the principal streets and places, as well as in all the dirty avenues and lanes; let them be set up before the rich man's door, as well as the poor man's hovel; and the evil will be seen and felt to be such, that the whole community will rise as one man, and put them down. They will then legislate in such a manner as effectually to stop the evil, or defend the community from its mischief, Why, I ask, do they not do that now? Because there are so many who still drink the poison; and of course, deluded as such persons ever will be by its influence, think that it does them good; and so many more, who by making it, or selling it, or importing it, or renting buildings to be occupied for the sale of it, or in some other way have a supposed interest, so much concerned in the traffic, that they do not choose to have it stopped. Nor till the number of such persons in proportion to others is, by sober conviction lessened, can it ever be stopped. Would that course then which is adapted to increase their number tenfold, be likely to work out such a result? The number of drinkers & Co. is too great already, what benefit then could be rationally expected from increasing them? especially as to causing the evil to cease? This was not the course which was taken by the legislature of this commonwealth, and various other States, with regard to the immorality of selling lottery tickets; nor by the legislatures of all the States with regard to numerous other vices. Nor is the rapid and wide spread increase of vice the proper way, in any case to cure it.

But say another class of men, "Repeal all laws with regard to the selling of ardent spirit; and thus remove the sanction which legislation now affords to this traffic; and it will be easier to convince men that it is wicked. It will become more odious and the number who will continue to be engaged in it, will be greatly lessened." This reason is directly the opposite of the one last mentioned: and so far as it goes completely nullifies it. But it does not follow of course, that this is, itself valid. I shall therefore consider this more at length in my next letter.

Truly Yours, &c. J. EDWARDS,

Corr. Sec. Am. Temp. Society.

POPULAR CHARACTER OF THE OLD TESTAMENT.

[Extract from Peabody's Essay on the Prophecies.]

If we take a general survey of the Old Testament with the expectation of finding in it a promise of the later and more spiritual dispensation, the expectation will be fully realized. There is one most striking point of contrast between the poetry of the Hebrews, and that of all other early nations. The latter finds its heroes in the fabulous traditions of antiquity; the former draws its visions of peace, and virtue, and glory from the gray mist of futurity. Compare in this respect Homer and Isaiah, who were nearly contemporary with each other. Homer through both his poems draws from the past every hero and every incident, and, so barren are both the Iliad and the Odyssey of references to the future, that you might almost imagine them written at the end of time. Isaiah, on the other hand, seldom and slightly refers to the past, and seems to have constantly floating before his mind's eye visions of something ineffably glorious in the far distant future. Moreover, there is a close correspondence between the subject matter of the visions of the several Hebrew prophets, who yet differ so widely in point of style, as to refute every theory that would assign them the same origin or even the same date. They all foretell the same golden age, the same era of Divine mercy and human righteousness, of peace, plenty and glory. They all speak of one and the same person, who is to be the prime agent in the work of restoration, who is to usher in the new era, and to reign sole sovereign of the renovated world. They all describe his character and his kingdom, if not in the same, at least in nearly synonymous terms. They evidently draw their ideas from a common archetype. It is perfectly obvious to all readers of the Old Testament, that from David's time downward there was a current expectation among the Jews, an expectation which gathered strength as their national prospects grew darker, of a period when an illustrious descendant of David should found a new, an universal, a perpetual kingdom. This expectation seems to have formed a prominent feature in the national character, and was the means of carrying the nation safely through periods of the deepest calamity. If we suppose it the mere figment of poets, it will be impossible to account for its having been so indelibly impressed on the minds of the people. It will be equally impossible to account on ordinary grounds for the prophetic character of the Hebrew poetry, (the early poetry of all other nations being founded on traditions of the past;) and also for the uniformity of representation with regard to the golden age and its sovereign, which runs through all the prophetic writings. But, if we assume the truth of our Savior's assertion that the prophets spoke of him and of the final establishment of his kingdom, then we can readily and satisfactorily account for the peculiar features of the Jewish scriptures, and the corresponding features of the Jewish character.

Nor, when we descend to minutiæ, do we find any reason to doubt that the ancient prophets foresaw and foretold the advent of that same Jesus of Nazareth, whom we receive as our Teacher and Savior. There are between the prophecies of the Old Testament and the facts in the history of Jesus numerous circumstantial, some minute coincidences, which seem to indicate that Jesus was indeed the one Messiah, of whom all the prophets spake. Let us now pass in review a few of the more striking of these coincidences.

The ancestry of the expected Messiah is distinctly defined in the Old Testament; and the ancestry of Jesus corresponds with the word of prophecy. God is represented as saying to Abraham, "In thee shall all families of the earth be blessed;"* and of Abraham, "All the nations of the earth shall be blessed in him."† Neither Abraham, nor his posterity collectively, nor any individual descendant of Abraham except Jesus, has been the benefactor of all the families and nations of the earth. The political influence of the Jewish commonwealth was slight; in the religious systems of the ancient world, the divinely promulgated law of Moses had produced no essential modifications. Nor has any tenant of earth except Jesus yet been, or promised to be, the universal benefactor of mankind. But in Jesus the promise, that through Abraham's seed all the families of the earth should be blessed, is fast approaching to a full accomplishment. To Isaac‡ and to Jacob§ was the promise, made to Abraham, renewed in the same words, and through both these patriarchs was Jesus descended from Abraham. The tribe of Judah‖ seems very early to have been invested with a pre-eminence over the other tribes, and to have been regarded by the sacred writers as more especially the heir of the promise made to Abraham; and of that tribe was Jesus according to the flesh. Isaiah introduces his glowing description of the golden age of peace and righteousness by saying: "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots."¶ Of Jesse's lineage was Jesus. Jeremiah, in describing the same golden age, says: "Behold, the days will come, saith the Lord, that I will raise unto David a righteous branch."** A branch of David's line was Jesus.

* Gen. xii. 3. † Gen. xviii. 18.
‡ Gen. xxvi. 4. § Gen. xxviii. 14.
‖ Gen. lxix. 10. ¶ Isa. xi. 1.
** Jer. xxii. 5.

FOR THE REGISTER AND OBSERVER.

THE GREAT TEACHER.

Mr Editor,—In a thoroughly Calvinistic English work, bearing the above title and just republished here, there are some curious things. From the name of the work, and its general plan, and from the style in which the American Edition is sent out, prefaced by a strong recommendation, from President Humphrey of Amherst, I was led to hope it might be something a little better than common. But I am grievously disappointed. It is a little worse than common. Not on account of its doctrine merely, though that is sufficiently offensive and obsolete, but from its want of talent, its tameness and heaviness. It may be much praised, but I doubt if it will be much read, even by those for whom it is particularly designed, after the novelty has passed away. For so good a plan, and so glorious a subject, it is singularly dull. Characteristics of our Lord's ministry, comprising the Authority, the Originality, the Spirituality, the Tenderness and Benevolence, and the Practicableness of his Teaching, ought to present an inspiring theme, and produce a work full of interest and power. Not so this, but very nearly the opposite.

I did not intend, however, to review the work, or even comment upon it as a whole; but only to call attention to one or two singular passages, touching the Trinity particularly. Dr Humphrey in the Introduction thus speaks of that wonderful mystery; and it is not surprising that he should exclaim in the midst of it—"How can I believe it?"

"If what we read in the Scriptures, of the incarnation, the miracles, the preaching, the death, the resurrection of the Son of God, be true, it is the mystery of all mysteries. I do not expect ever to comprehend it. The more I reflect upon it, the more amazing does it appear. What infinite opposites meet in the person of Jesus Christ. 'The mighty God,' and yet a helpless child! The Creator of all worlds, and yet without a place to lay his head! '*God*, manifest in the *flesh*!' A man, and yet infinitely higher than the angels. Equal with the Father, in dignity and glory and blessedness; and yet at the same moment, 'a man of sorrows and acquainted with grief!' A conqueror of the power of darkness, in the very hour that they prevailed against him! How can I believe it? Was the *divine* nature in the person of Christ, transformed into the *human* nature of the Son of Mary? And was the human nature of the Son of Mary changed into the divine nature? No—but the two were mysteriously united, so as to become one person. 'The *man* Christ Jesus,' was not the *Lord* from heaven; 'but in him dwelt all the fullness of the Godhead bodily.' The Deity did not suffer and sink under the agonies of Calvary, and yet in the person of Jesus, God there purchased the church with his own blood. A great mystery, but no absurdity. Above reason, but not contrary to it."

Of the author of this work, Rev. John Harris, we know nothing. But among other peculiarities, he labors in the Preface to answer the objection or at least difficulty, that 'our Lord's discourses contain less of the peculiar doctrines of peace, than the teachings of the apostle.' He admits the fact, and gives six reasons for 'the striking contrast between the Gospels and Epistles, in this important respect.' Of these reasons, the only one of much weight, is virtually a denial of the fact itself just admitted. 'It might be easily shown, that whatever is essential to the Christian system is to be found, *in semine*, in our Lord's teaching; &c.' This is remarkable; and we are glad the writer of it happened to remember the following passage for Abbott's 'Corner Stone,' which he himself quotes, but only to express his surprise and dissent. 'He who cannot take the directions which Christ or John gave, for beginning a life of piety by simple repentance for the past, without adding something from his own theological stores, or forcing the language to express what never could have been understood by those who originally heard it, he cannot be studying the Gospel in the right spirit.' This is one of many just and honest things which Mr Abbott has said. It gives us no exalted idea of any of his brethren abroad, that they can refer to it with disapprobation, or of any at home, that they can recommend a book which proceeds upon different principles. We have been much struck, by the way, with the difference between this work and the Corner Stone, whose general objects are the same. Mr Harris has not a tittle of Mr Abbott's talent or ingenuousness. Their piety may be equal. We see no reason to doubt its reality or its power; nor do we mean to imply, that there are not many true and excellent views here presented.

With a single brief quotation from the body of the work, we leave it.

'Among the subjects comprehended in our Lord's *original* teaching, may be named the doctrine of the Trinity. There is no ground to conclude, that, prior to the promulgation of the Gospel, this doctrine had any claim on the faith of mankind.' Is not this a remarkable concession? Is it not an instructive *fact*? H.

FOR THE REGISTER AND OBSERVER.

HOW A WAR WAS ONCE AVOIDED, BY MEANS OF AN EQUIVALENT.

It once happened that two neighboring states, in the great region of Eutopia, had a serious misunderstanding with each other. To make the whole matter plain to the bluntest perception, the circumstances were as follows.

The nation of *Analethe* had agreed to pay their neighbors the *Philo Kerdians*, 2,500 pieces of silver, it being, as they agreed, "for value received," of course a debt acknowledged to be just. The money was due, yet the Analethians suffered several years to pass without offering payment. The nation—creditors—though in no want of the money—wisely deeming its property, safer in specie than in Bill, made a somewhat importunate demand for the cash.—This was resented by the debtor nation, which, willing enough to satisfy such a demand, when courteously presented, pronounced this a gross insult to the *national honor*.

It is easy to begin quarrels; to end them, alone, is difficult. Each envenomed word of the one, produced a whole poisoned page from the other nation. The national honor of both people was thought to be severely wounded, "and the state-physicians who consulted upon the case, decided, that nothing less than four years of War, or its equivalent, could save it from dissolution."

It may perhaps gratify the curious, to know that in Eutopia, an individual's honor consisted in paying his debts, and attending to several modifications of an old rule, they had found convenient in little matters, viz: "treat others as you wish to be treated;" but national was a different affair. There were but few *Eutopians* who knew in what it consisted, and they even never named but one of the duties it demanded, viz: that of "avenging the smallest insult." When they were pressed, as they often were—for a more complete explanation, they were uniformly silent, thereby passing for wise men.

Both nations acquiesced in the prescription of the Physicians, but knowing four years of war would be somewhat tedious, and would, besides, disturb their schemes of internal improvement, they decided to take the equivalent, as the least bitter of the two remedies. The only question now was, what should be an equivalent. A grand assembly of the learned in such matters was assembled, who decided as follows. The Philo Kerdians should put to death 124,716 men, from the age of 21 to 45, 31,608 of whom should be fathers of families; 117,419 men, women and children of all ages were also to be slain, 246,748 men to be maimed in various degrees. A third of their shipping was to be sunk, cargo and crew sharing the same fate, and cities and villages, comprising 63,417 houses, were to be burned up. *Cattle* were to be left unmolested, as they were needed for their schemes of improvement, but all the *finest works of art*, were to be destroyed.

The *Analethians*, who were twice as numerous as their neighbors, were to suffer only *half as much*. The loss having been found out, by a minute inquiry into previous wars, to be in *inverse ratio of the power to sustain it*.

This was solemnly sworn to on both sides. A suitable number of public butchers was selected to kill the appointed number, who had been drafted agreeable to a Law "in such case made and provided."

These men were put to death—some instantaneously, others by the various gradations of torture, an exquisite genius found to resemble the common deaths of soldiers, by pestilence, wounds, fatigue, starvation and broken hearts. The appointed number also was maimed in various ways, easy enough to imagine but improper to describe.

It had not escaped the sagacity of the learned who had recommended this measure, that only a small part of the evils of war, consisted in destruction of property or even of life. So they attempted to imitate its moral blightings, though here they confessed their inability. They, however ordered all schools, colleges and churches to be shut during the four years. All criminals were set free, tippling houses, and all places of "villanous resort" were supported at the public expense. Shopkeepers left their goods exposed to theft, the better to encourage vice, while the Law offered complete indemnity for all crime.

The two nations carried the plan thus into action, remaining quietly at peace all the time. At the end of the four years, the 2,500 pieces of silver were punctually paid over to the creditor, and the *national honor* recovered, and looked as fresh and ruddy as after a four years of actual war. It is thought the above historical fragment may not be without its use in future ages.

HISTORIUNCULUS.

CHRISTIAN REGISTER.

BOSTON, JANUARY 23, 1836.

GOVERNOR EVERETTS ADDRESS.

This address will we think give general satisfaction. It is simple, and dignified in its style, and touches with great clearness upon several topics both of local and national interest. The Governor's reflections upon the condition and political character of the commonwealth are appropriate to the occasion, standing as he did for the first time before the whole people, as they are represented by the provisions of a constitution of their own forming. We leave what is more strictly political in the address and what relates to many internal affairs, and select from it a few remarks upon two subjects deeply interesting to a humane and moral people.

On the subject of *Capital Punishment*, the true ground, as it seems to us is taken:

'An increasing tenderness for human life is one of the most decided characteristics of the civilization of the day, and should in every proper way be cherished. Whether it can, with safety to the community, be carried so far as to permit the punishment of death to be entirely dispensed with, is a question not yet decided by philanthropists and legislators. It may deserve your consideration, whether this interesting question cannot be brought to the test of the true teacher,—experience. An experiment, instituted and pursued for a sufficient length of time, might settle it on the side of mercy. Such a decision would be matter of cordial congratulation. Should a contrary result ensue, it would probably reconcile the public mind to the continued infliction of capital punishment, as a necessary evil. Such a consequence is highly to be desired, if the provisions of the law are finally to remain, in substance, what they are at present. The pardoning power has been entrusted to the chief magistrate; but this power was not designed to be one of making or repealing the law. A state of things which deprives the executive of the support of public sentiment, in the conscientious discharge of his most painful duty, is much to be deplored. But though I believe the community prepared to give a fair trial to the abolition of capital punishment for all other crimes, it may be doubtful whether the experiment could with propriety be extended to the wilful shedding of blood.'

We have not been inattentive to the arguments which have been urged for making the crime of murder an exception to the experiment which ought to be tried in the amelioration of our criminal code; but we are not persuaded that expediency and personal safety dictate a punishment for murder different from that of several other felonies. The experiment therefore, we hope will at some time be thorough; and then if we find the murderer's hand more frequently uplifted, it will not be difficult to recur to the ultimate penalty, which is now so reluctantly exacted.

On the subject of imprisonment for debt, connected with the partial legislation by which the benefit of the law respecting imprisonment and jail limits is not extended alike to all, the Governor has on his side, as we believe, the sacred law of *humanity*, which is above the minor laws that are pleaded for, as remedies against the loss of a few dollars and cents.

We give the whole of his conclusive reasoning upon the subject; for though most of our readers will have seen and read it before, we cannot forbear to record it in our journal, in consideration of its permanent and unalterable value.

'By a law passed 31st of March 1834, imprisonment for debts contracted subsequent to July 4th, 1834, is abolished. With respect to debts contracted prior to that date, it subsists as provided by other laws. In like manner, different provisions exist on the subject of gaol-limits, depending on the period before which the debt in any particular case, was contracted. It is believed, that these distinctions are inconsistent with that simplicity and uniformity, which ought to prevail in all matters touching the liberty of the citizens; that they are not required by any imperious motives of policy, nor founded on clear reasons of justice or equity.

Imprisonment for debt has been abolished in this Commonwealth, and in many other states of the Union, on the ground it is believed, in part, that it is a relic of barbarous times and essentially unjust. One great objection to it has been, that it was avowedly applied to all debt alike. The fraudulent and the honest but unfortunate were subjected to the same rigors. The visitations of Providence were punished by the same infliction, as dishonest concealment or abstraction of the property justly liable to answerthe creditor's demand. Such legislation is not merely unreasonable, but entirely unjust, cruel and barbarous; as much so before it was repealed as afterwards; as much so in case of a contract made before as after July, 1834. The principle on which contracts, dating prior to July 4th, 1834, remain subject to the old law, is presumed to be, that liability to imprisonment existing at the time of the contract was so much a part of it, that it is unjust, if not unconstitutional, to deprive the creditor of this remedy. But it was laid down in the clearest terms, by the Supreme Court of the United States, in an opinion delivered by its late venerable chief justice, that the remedy, is no part of the contract.—Without such authority, it would seem a sufficient answer to the argument,—that it holds only in matters, which have of themselves no moral quality and receive their character wholly from legislation. There was a period, when the insolvent debtor was subject to be sold as a slave,—to be tortured,—to be put to death. It would have been as good an argument in reference to these extreme severities, as to that of imprisonment, that, being part of the contract, they should be abolished only in prospect; while in the case of existing obligations, the debtors might be enslaved, tortured or cut in pieces, as before. The imprisonment of a man of probity for debts honestly contracted, and who has honestly surrendered all his property to his creditors, is contrary to every principle of religion, humanity and justice.—No contract can change the nature of the procedure; no implied consent of the parties can make it equitable. Human laws may authorize it, but they cannot make it just.—Every principle, therefore, which requires the abolition of imprisonment for debt at all requires its total abolition.

It is true that by its abolition for debts contracted prior to the fourth of July, 1834, some creditors, (probably a small portion,) will be deprived of the means of enforcing the debt, on which they may have calculated when it accrued. But it can never be the duty of the state to protect the citizen against the disappointment of expectations, not warranted by reason and justice. It would be monstrous to arrest the progress of reform, in acknowledged abuses, because a small portion of citizens had entered into contracts, in the expectation that these abuses would never be reformed. It is to be remembered also, that for all debts contracted prior to the 4th of July, 1834, the creditor has already had, at the very least, the benefit of eighteen months compulsory process; and in the great majority of cases a still longer enjoyment of the same remedy. It cannot, I presume, by any person be deemed reasonable, that absolutely no limitation should run to this power over the liberty of the citizen; and that misfortunes accruing in the morning of life, should, by the various legal modes of perpetuating the debts created by them, be allowed to consign its whole duration to ruin and despair. For these reasons, I cannot doubt, that it is expedient to perfect the work of humanity and justice already begun, by an entire abolition of imprisonment for debt. It is scarcely necessary to add, that if further legislation is required to prevent fraudulent concealment and transfers of property, it should receive our prompt attention. The rights of the creditor are as sacred as those of the debtor; and nothing is more to be desired by the honest debtor, than that every facility should exist in detecting the frauds, by which the law is sought to be evaded.'

THE FRENCH QUESTION.

The embarrassment which exists in regard to our relations with France is matter of anxiety, not only to all the friends of peace, for its own sake, but all who delight in our country's prosperity. That war will be the consequence of this embarrassment we cannot believe. France does not cry for war; our own true national policy, as well as our professions, are for peace. The claimants of the five millions of dollars do not ask the government to fight for the money, and the great body of the people—depricate hostilities, as it were by acclamation. In this state of things, if we are drawn indirectly and against our own will into a national conflict, every body will believe that it is one which might have been avoided.

President Washington, when the voice of the people was loud for war against Great Britain, in consequence of the impressment of our seamen and depredations on our commeree, and our citizens were goaded on by French emissaries to hatred against our late enemy, and wheedled into sympathy with the fanatics of revolutionary France, had the courage, the noble daring we may call it, to proclaim neutrality and to disappoint the sanguinary agitators of that day. And is it possible now, when the nation has become inured to peace, when, if our journals afford any index to the popular feeling, the country prays for peace, and that continually, that we should be, so to speak, cheated into a war, and that for a punctilio, a word, a little mutual trespass on the *honor* of gentlemen?

We recollect once to have seen an account of a deadly combat which grew out of an indignity offered by one gentleman to another gentleman's hound or pointer, or untrained puppy, it might be. But shall nations be called to witness the knighthood of their sovereigns, staking their persons in combat on courtesies about a paltry sum of money? or what is worse, arraying their liege subjects in opposing ranks to be maimed and murdered for the benefit of a few insurance companies and scattered individuals? For the benefit do we say? no, for their ruin. This would be the result of all that has been done for their sole good—and to this result it is possible we may come, that our *national honor* may be preserved immaculate and untarnished. Our national honor forsooth! as if France and the United States, having already in this business become as it were the laughing stock of Europe, could be all at once transformed and metamorphosed into nations of *chevaliers*, by a future rash act on the one part, and a passive tardiness on the other.

The most sensible thing we have seen upon this controversy about the indemnity, is a communication in the National Gazette. We leave out the ludicrous part, and come directly to the business part.

"What is to be done? A non-intercourse would be ridiculous. It would amount to nothing but a prohibition of our vessels from carrying cotton to France, and would transfer the business to British ships. A non-importation law would not be less absurd, as all the manufactures of France would come as English goods. A war would be worse, because we have all to lose and nothing to gain.

Shall we then submit to have the treaty set aside? Certainly not. What then shall be done? Let us 'bide our time!'

It is not consistent with the dignity of the nation that her citizens should be kept longer out of that which has been admitted to be due to them, but the nation may wait calmly the time for exacting payment. Every day and every hour increases our ability to take it, and we may safely wait until it suits our convenience so to do, unless France should have sufficient regard for her own honor to prevent the necessity.

Let, then, Congress pass resolutions of the following tenor:—

1. Resolved, That the Treaty for the adjustment of American claims, concluded at Paris in 1830, is binding upon the two nations, and that under no circumstances can the people or the United States relinquish their claim for its execution.

2. Resolved, That the Committee of Ways and Means be instructed to bring in a bill providing for the appropriation of such monies as may be necessary to pay the claimants under said treaty the sums that they would have been entitled to receive had the treaty been executed; and *directing the Secretary of the Treasury to charge the monies thus paid to the account of the government of France, together with interest upon the same at the rate of five per cent per annum until paid.*

By such a course our citizens would be paid, while the nation would inform the people of France, calmly and deliberately, that they were held bound for the payment, principal and interest. The excitement of the moment would pass away and France undoubtedly pay the money; but at all events we should be every day more capable of requiring payment. By such a course the nation would set an example that could not fail to be useful. It would be evidence that we appreciated the blessings of peace and the advantages of civilization, and that we were not disposed to adopt a course that would tend to retard the progress of improvement, as such a war would certainly do. It would be a course vastly more dignified than would be the adoption of any of the measures that have been proposed, and I greatly err if the whole civilized world would not agree that we had set an example of calmness and moderation, united with firmness, worthy of high commendation."

PEACE SOCIETIES.

William Ladd Esq., the great apostle of peace, in an address lately delivered by him at Portland, stated the following facts respecting the origin of Peace Societies. They are worthy of preservation. We are indebted for them to the *Portland Courier*.

'Soon after the close of the last war between the United States and Great Britain, several individuals happening to be together and conversing on the evils and horrors of war, the question arose, whether something could not be done, some measures set on foot, which should tend to free the world from so great a scourge; and a resolution was formed to establish a Society for this purpose. Out of this resolution grew the Massachusetts Peace Society. The remarkable fact to which he alluded was the following. About the time of the formation of the Massachusetts Peace Society, or within a very few weeks of it, a society formed on similar principles and for similar objects, was organized in Ohio, another of the same character in New York, and another in London;—and *all without the least knowledge whatever of the others*, or any communication from one to another. Some years afterwards, we believe 1828, the American Peace Society was formed. These societies had since been going on in their silent unobstrusive progress, operating upon public opinion, and the speaker believed they had already exerted an extensive and salutary influence.'

SMITHSONIAN LEGACY.

A Committee of the Senate of the United States by Mr Leigh, the chairman, has reported to that body a statement of facts respecting the bequest, by Mr Smithson, London, of property amounting to £100.000 for the purpose of founding, at Washington, "The Smithsonian Institution, for the increase and diffusion of knowledge among men."

The Committee are satisfied that it is a valid bequest; but as it must necessarily go through the forms of the English Court of chancery, a question is raised by the Committee whether it is suitable that the United States should appear as suitors, and claim, as Trustees, the benefit of the will; and whether they are competent so to do.

It might be a question of much doubt and difficulty whether it would be within the competency of the Government of the United States to appropriate any part of the general revenue collected from the nation at large to the foundation and endowment of a literary or any other charitable institution in the District of Columbia—But, in the opinion of the committee, no such question is involved in the consideration of the present subject. The fund given to the United States by Mr Smithson's will is nowise, and never can become, part of their revenue; they cannot claim or take it for their own benefit; they can only take it as trustees, to apply it to the charitable purpose for which it was intended by the donor.

The Committee therefore consider it both the right and the duty of the United States, as guardians of the interests of the District of Columbia, to acquire the possession of and to apply this and any like charity, whether at home or abroad, if no conditions are imposed, that are incompatible with the constitutional powers of the Government and with its dignity and duties.

The Report thus concludes:

Upon the whole, the committee are of opinion that it is within the competency of the Government of the U. States, that it well comports with its dignity, that, indeed, it is its duty, to assert in the courts of justice of England the claim of the United States to the legacy bequeathed to them by Mr Smithson's will, for the purpose of founding, at Washington, under the name of "The Smithsonian Institution," an establishment for the increase and diffusion of knowledge among men; and that provision ought to be made by Congress to enable the Executive to assert and prosecute the claim with effect.

Accordingly the adoption of a joint resolution is recommended, authorizing the President to take measures for recovering the said legacy.

LITERARY AND THEOLOGICAL REVIEW.

RADICALISM.

The last number of the Literary and Theological Review contains an article entitled Radicalism, in which there are many good thoughts. We read it without suspecting that there were any views in it which are inconsistent with the theological views called orthodox. It appears to be written by a reasonable man who thinks that reform can be carried on with some degree of tranquillity, without that harshness, severity and destructiveness by which it is characterized in the workings of some reformers. But we supposed the writer's mode of thinking on this subject grew out of his temperament and habit of calm observation. The Editor of the New England (Boston) Spectator, on the other hand has discovered that "the whole article is based on an essential feature of Unitarianism;" and, without telling the reader what the feature is, he proceeds to "quote the writer's own words;" viz.

"The course of things is often very much as follows:—Through the operation of those silent, but deep-working powers which are ordained by God for the renovation and elevation of man, the state of society is gradually changed. A sound public sentiment is formed—a public conscience is created. The whole moral atmosphere acquires a tone which is strengthening to whatever is pure and good, but in which nothing which is evil can long subsist. But now, in this state of things, where every good result is on the point of being realized, a new agency, which had no share in bringing on so favorable a crisis, is thrust violently in between the proper causes and their near effects, and from its immediate proximity to the latter, receives the credit of their accomplishment. It is here, as it often happens in scientific investigations, where, after the way had been prepared by ages of patient experiment, some lucky and unpremeditated hit brings to light the long-sought principle, and eclipses the fame of those labors by which stores of knowledge had been accumulated, and by which the grand discovery would have been ere long attained. In like manner, when some great reform is witnessed, the credit of its accomplishment, which is due only to the long-continued operation of the stated means of human improvement, is often usurped by some extraordinary and violent agency, which has not a particle of salutary efficacy, except what it derives from its intrusive interposition, as a kind of conductor, between the remote causes and their final results. The formation of a purified and invigorating moral atmosphere, is the great work. Where this exists, and there only, philanthropy has an element in which it can live and act. It is this all-pervading, high-toned moral sentiment, which sustains and accelerates every good enterprise, while it smites every evil work with languor, or the stroke of death. And this moral sentiment, which is the grand condition of success in every project of reform, is produced, not by special agencies of benevolence, but by more deep and stated causes."

We are very willing to let this pass for Unitarianism; though we cannot see what exclusive claim this has to the sentiments contained in the extract. That the remarks are well founded might be shown by a variety of illustrations.

OBERLIN INSTITUTE.

The benevolence of our citizens has been appealed to at different times, and is still addressed, in behalf of this seat of instruction, in Lorain Co. Ohio.

A writer in the Salem *Landmark* states some facts concerning it, which may be of use on future occasions; for it becomes our New England people to be very wary in the disposal of their charities for distant objects. The scrutiny to which they subject such objects, for which their aid is often solicited, can hardly be too severe.

We extract the following statements from the correspondent of the Landmark:

The President of the Oberlin Institute, Rev. Asa Mahan, had but just entered upon the duties of his office, when he publicly ridiculed and stigmatized the study of the classics. He admitted the necessity of studying the Greek language, in order that the scholar might read the New Testament in the original. Such was the effect of his denunciations, that a *general bonfire* of Latin books was made by the students. The Professor of Languages, Rev. Mr Waldo, finding it impossible to acquiesce in the views of the President, and of the Trustees who sustained the President, resigned his office. A letter from him, containing a comprehensive view of the case, now lies before me. It bears date, Oberlin Aug. 5, 1835.

A recent catalogue of the Institute gives the course of study. From this, it appears, that a miserable pittance of Greek, Latin, and Hebrew, constitutes the requisition of languages.

The catalogue for 1835 has the names of 203 males and 73 females. Of these last it is said,—"They board at the public table, and perform the labor of the Steward's Department, together with the washing, ironing, and much of the sewing for the students." "They attend recitations with young gentlemen in all the departments."

Again:

Our general system of education, [in New England] our manner of religious instruction and influence, in fact, every thing in our institutions of learning and theology in which we have been accustomed to repose confidence, as a means of substantial and permanent good, has been repeatedly subjected to the severest invective and ridicule by members of the present Faculty of the Oberlin Institute.

TITLES OF THE CLERGY.

In several denominations of Christians in the United States there is a growing aversion to titles of distinction among the Clergy. Perhaps we might say there is something of a fastidious feeling upon the subject.

The Baptist General Tract Society at a meeting in Philadelphia in December last, adopted on this subject, the following Report and resolution:

On the subject of complimentary titles to ministers of the Gospel, and others holding important stations in the Christian Church, the Baptist General Tract Society has heretofore adopted a uniform course of simplicity and moderation. It has from the first been the aim of that body, to abstain from all flattering titles and appellations, and to confine its methods of addressing individuals to such courtesies only as may find a warrant in the word of God; therefore,

Resolved, That in the future intercourse of the Board of Managers of the Society, with each other, and with its friends; as also, in the correspondence and publications carried on and sustained under its sanction, the titles *Reverend, D. D.* and *A. M.*, as applied to ministers of the Gospel, shall be discontinued—and all addresses and modes of individual designation shall be so guarded and shaped as to be no longer offensive to those who consider complimentary adjuncts to human names, as an infringement of Christian humility.

SOBER THOUGHTS ON THE STATE OF THE TIMES, ADDRESSED TO THE UNITARIAN COMMUNITY.

The contents of this tract truly justify its title. It deserves to be read and pondered by Christians of all sects; and, if no sect were named, it would still be applicable to all, if not in the same degree.

It sets forth the evils necessarily growing out of genuine reform; the evils, however, being incidental, and the good certain and far greater in amount than the evil. In the practical application of these truths, the condition of Unitarian Societies (which are such either in fact or in name) comes up to view, and what is due from their members to the cause they profess to have at heart.

As this pamphlet (which was first published without reference to any distribution, but such as its intrinsic importance demands) has now become one of the tracts of the American Unitarian Association—the general notice we have given seems to be all that is required of us; but it affords materials for copious remarks, and urges great truths and duties with a fervor and an eloquence, which, we trust, will not have kindled in the bosom of the writer to no purpose beyond his own experience and efforts.

THE SCRIPTURAL INTERPRETER.

A correspondent in another column asks the attention of the public to this periodical publication, and takes a just view of its merits and utility. The first number of a new volume has just been issued, and we understand that it will hereafter be published regularly on the 15th of each month. It needs support, as the present subscription list pays merely the expense of printing. Many clergymen will contribute to its pages. An attempt will be made to render it useful to Sunday School Teachers and pupils, and to all who wish to obtain a knowledge of the Scriptures. It is conducted under the direction of three of the members of the Senior Class in the Theological School at Cambridge.

Clergymen and others will perform a good service by interesting themselves in its circulation.

AMERICAN MONTHLY MAGAZINE—VOL. 1 NO. 1.

This periodical, as it comes out for the present month, is a combination of a Magazine of the same title, and of the New England Magazine, each of which, singly, enjoyed such an amount of public favor, that they cannot fail to acquire great strength now that they are combined.—The Editors are Charles F. Hoffman and Park Benjamin, both enlisting in the work, in the new form and series, with experience and well known ability in such an undertaking. We are confident that their intentions in thus uniting *their* powers, namely, to furnish a Magazine which shall be of more "value to subscribers," and which shall "afford a more liberal support to the work" will be fulfilled; that not only the number of pages will be increased, but greater variety and literary excellence will be found in the articles which shall fill its pages.

CHIEF JUSTICE MARSHALL.

The following is a copy of the proceedings connected with the Supreme Court at Washington, relating to the decease of the late Chief Justice of the United States.

"At a meeting of the members of the Bar of the Supreme Court of the United States and of the officers of the court, held in the Supreme Court room in the city of Washington, on Tuesday, the 12th day of January, A. D. 1836, Edmund I. Lee, Esq. was appointed Chairman, and General Walter Jones, Secretary.

On motion of Mr Clay, the following resolutions were unanimously adopted:

The Honorable JOHN MARSHALL, Chief Justice of the Supreme Court of the United States, having departed this life during the late vacation of the Court; and the members of the Bar, and the officers of this Court, entertaining the highest veneration for his memory, the most profound respect for his extraordinary

abilities and great experience and learning as a Judge, and cherishing for his many virtues, public and private, his artless character, and his uniformly amiable and unostentatious deportment, both in his public and private relations, the most lively and affectionate recollection, have resolved,

That, as a manifestation of their deep sense of the great loss which has been sustained in his death, by the Bench, by the Bar, and by the whole country, they will wear the customary badge of mourning during the residue of this term.

Resolved, That the Chairman communicate to the family of the deceased a copy of the above resolution, and assure them of the sincere condolence of the members of the Bar, and the officers of the Supreme Court, on account of the great and irreparable loss which has been sustained by his family and his country, in the lamented death of the late Chief Justice of the United States.

Resolved, That, in behalf of the Bar and officers of this Court, the Supreme Court be respectfully requested that the foregoing resolutions may be entered on the minutes of the Court.

SUPREME COURT OF THE UNITED STATES.

TUESDAY, Jan. 12.—Present, as yesterday, five Justices. Mr Clay having moved the Court, in pursuance of the third resolve, contained in the above proceedings of the Bar and officers of this Court, to have said proceedings entered on the records of the Court, Mr Justice Story replied:

The Court receive with great sensibility the resolutions of the Bar, in regard to the late Chief Justice Marshall.—In this tribute of affectionate respect to his memory we most cordially unite. It contains a true, as it does an eloquent expression of feelings and sentiments common to the whole profession. The community have sustained a severe loss in the departure of this great and good man, who was ripe in years, and full of honors. His genius, his learning, and his virtues have conferred an imperishable glory on his country, whose liberties he fought to secure, and whose institutions he labored to perpetuate. He was a patriot and statesman of spotless integrity and consummate wisdom. The science of jurisprudence will forever acknowledge him as one of its greatest benefactors. The Constitution of the United States owes as much to him as to any single mind, for the foundations on which it rests, and the expositions by which it is to be maintained. But, above all, he was the ornament of human nature itself, in the beautiful illustrations which his life constantly presented, of its most attractive graces and most elevated attributes. We, who have been the witnesses and companions of his judicial labors, cannot but feel the desolation which has visited us. Our consolation is, that he is now beyond the reach of infirmity, and, as we trust, in the possession of the rewards of a blessed immortality. This Hall will never again be honored by his presence; but, so long as it shall remain devoted to the administration of public justice, so long will it preserve the best records of his fame. He who, in future ages, shall here seek for his monument, need but look around him, and before him. The voices of the eloquent and the learned, which will here pronounce his name, will never fail to breathe forth at the same time his most affecting praise.

It is the order of the Court that the resolutions of the Bar be entered upon their records; and the Judges will wear crape on the left arms during the term, as a fit expression of their entire coincidence with the feelings of the Bar.

AMERICAN UNITARIAN ASSOCIATION.

We learn from the General Secretary of the A. U. A. that an Auxiliary Association has been formed in Scituate, with the following officers. Rev. E. Q. Sewall, President; John Beal, Esq. Secretary; Dea. Amial Curtis, Treasurer.

NEW PUBLICATIONS.

Sacred Memoirs: or Family Instruction, being a History of Moses the Jewish Lawgiver. Boston: March Capen and Lyon. 1835.

The first volume of this work 'contains a history of the Scripture characters from Adam to Joseph inclusive.' We have never seen that volume; but from the perusal of the one before us, we are persuaded that the first volume must afford valuable aid to the reader of the Old Testament; for such is the fact in regard to the second.

The present volume may indeed be regarded as an entire work; but if the first of the series is out of print, we hope that the second will meet with such favor as to call for a reprint of the first.

The work is of a kind which is much wanted. The author in the unpretending style suited to the form which he has given to it, namely, that of a dialogue between an uncle and a nephew and neice, his children by adoption, has produced a volume relating to the life and character and institutions of Moses in a high degree useful for all readers. Without the ostentation of learning, he has proved the divine legation of Moses and the wisdom of his laws by arguments remarkably forcible and conclusive. And we have no where met with more satisfactory answers to the objections of all kinds, which have been raised against the divine origin of the Mosaic dispensation, than those which are here presented. We are confident that the work needs only to be known, in order to be highly prized, and we are pleased to find that the series is to be pursued.

Luther's German Version of the Gospel of St. John, with an Interlinear English Translation, for the use of Students. By Charles Follen, Professor of the German Language and Literature in Harvard University. Boston: James Munroe & Co. 1835.

Some persons perhaps may object altogether to a work of this kind; but we think that the objection, to such an extent, is the result of prejudice. Dr Follen's book, and others of a similar kind, furnish a good collateral aid to pupils who are under a regular system of instruction; and for those persons who pursue the study of language by themselves, such works are a very essential aid, in saving them much time, and relieving them from much perplexity.

Dr Follen has with good judgment, (contrary to the example of some interlinear translations) given the German collocation of the words; for, while the learner is acquiring the German vocabulary, it is important also that he should be acquainting himself with the idiom of the same language. No opportunity, it will readily be perceived, is afforded for comparing the foreign language with one's own, in this particular, when the collocation of the vernacular tongue is adopted, and the foreign language is made to conform to it.

ECCLESIASTICAL.

Dec. 23. Installed over the First Church and Society in Fitzwilliam N. H. Rev. Robert F. Walcutt. Introductory Prayer and Reading of the Scriptures by Mr Leonard of Dublin N. H.; Sermon by Mr Hill of Worcester; Prayer of Installation by Mr Wellington of Templeton; Charge by Mr Abbot of Peterboro N. H.; Fellowship of the Churches by Mr Lincoln of Fitchburg; Concluding prayer by Mr Cutler of Gardner.

Dedication and Installation.—On Thursday Dec. 31st, the Union Evangelical Meeting house of Salisbury and Amesbury, was dedicated. Sermon by Rev. Joseph H. Towne, Amesbury Mills; Dedicatory Prayer by Rev. Leonard Withington, Newbury.

In the afternoon, Rev. John Gunnison, recently of Lyman, York county, Maine, was installed over the church and society. Sermon by Rev L. F. Dimmick, Newburyport; Installing Prayer by Rev. D. Kimball, Ipswich; Charge by Rev. Leonard Withington, 1st church Newbury; Fellowship of the Churches by Rev. J. C. March, Belleville church Newbury.

Installation.—On Sunday evening 11th inst. Thomas F. King was installed, as pastor of the First Universalist Society in Charlestown, Mass. Sermon by Rev. Thomas Whittemore.

OBITUARY.

[From the Yeoman's [Concord] Gazette.]

THOMAS HUBBARD.

Died in this town on Friday the 18th January very suddenly, THOMAS HUBBARD, in the 69th year of his age—for many years one of the Senior Deacons of the First Church in Concord.

In recording this death we cannot forbear expressing our profound respect, our deep veneration for his character. The memory of this good man we feel to be precious, and his example is one that ought not to be lost upon the living.

Born and brought up to the occupation of a farmer, he successfully cultivated his paternal acres, and by industry and frugality increased and improved the patrimony which he recieved. Though accustomed from his youth to great bodily exertion, his mind was by no means inactive. His idle moments were few and far between. Without any extraordinary advantages of early education, he assiduously cultivated his intellectual powers, and retained to the day of his death a remarkable fondness of reading. To this were united in an uncommon degree, a discriminating judgment, a good sound, common sense.

As a husband, a father and a neighbor, the hearts of those that mourn his departure, are the best pledges of his tenderness and fidelity. As a citizen he was always to be found on the side of Order and Peace. He was often called to important trusts in his native town, and it is enough to say that he dicharged them with a conscientious strictness. His opinion when it was given could never be regarded with contempt, for it was founded on reflection, and offered with meekness and modesty. Though independent in all his vews and feelings—he had no captiousness of spirit. He was no radical, no leveller. Truth and Goodness always commanded his deepest reverence in whatever forms they were exhibited.

He was also a benevolent man. But his almsdeeds were not often blazoned to the world, His left hand was hardly permitted to know what his right hand did. He belonged to that number who "do good by stealth and blush to find it fame."

In one word, and in the best sense of that word, he was a *Christian*. No one could pass an honr in his society, and not be struck with the simplicity and godly sincerity of the man. He had apparently received the kingdom of God as a little child,—so unaffected,—so humble,—so devout. But his piety was not rapturous. He was always calm, always peaceful. He was throughout a man of principle—of firm consistent, Christian principle.

By this death, our community has been deprived of one of its choisest members—the church of one of its strongest pillars— and the widow and the orphan of one of their best friends. 'When the ear heard him, then it blessed him, and when the eye saw him. it gave witness to him.'

He died as he lived. For some years he had been conscious that his disorder might at any moment terminate fatally. With this consciousness; he set his house in order, and waited calmly for his change. And when at length the hour arrived, in the full possession of his faculties, he called his family around him, pronounced upon them a patriarchal blessing, and commended his spirit to the God who gave it. He died as a Christian should die—' not as the quarry slave, scourged to his dungeon, but sustained and soothed by an unfaltering trust—as one that wraps the drapery of his couch about him and lies down to pleasant dreams.'

'Why weep ye then for him, who having won
The bounds of mans appointed years at last,
Life's blessings all enjoyed, life's labors done,
Serenely to his final rest has passed:
While the soft memory of his virtues yet
Lingers like twilight hues, when the bright sun is set.

His youth was innocent: his riper age
Marked with some act of goodness every day;
And watched by eyes that loved him, calm and sage,
Faded his late declining years away.
Cheerful he gave his being up, and went
To share the holy rest that waits a life well spent.'

CONGRESS.

In Senate Monday 11th, Mr Buchanan presented a Memorial from the Society of Friends in Philadelphia, assembled at their Quarterly Meeting, praying for the abolition of Slavery and the Slave Trade in the District of Columbia.

Some debate was likely to arise on this, when at the suggestion of Mr Webster and on motion of Mr Clay, it was for the present laid on the table.

Mr Black presented a petition complaining of the frauds practised by speculators in the purchase of lands under the Choctaw Treaty. He explained the nature of these frauds: by the 14th Article of the Choctaw Treaty, every Indian is allowed a grant of land, on condition of residence. Speculators will, by some means, get possession of lands to the amount, as it is said, of 10 millions of dollars, by bribing Indians, or defrauding them of their rights. The statement of these facts produced much indignation, and a determination was expressed by Mr Webster and Mr White to refuse the sanction of Congress to any sales of reservations, which, it was not distinctly shown, would result to the benefit of the Indians. The petition was referred to the Committee on Private Land Claims.

Mr Webster, from the Committee on Finance, reported with an amendment the Bill making appropriations to suppress the Seminole War. The amendment increases the amount appropriated by the Bill from $80,000 to $120,000, and was ordered to be engrossed.

Mr Webster, reported a Bill for the relief of the sufferers by the late fire in New York, authorizing the Collector to extend the time of the payment of revenue bonds, to all sufferers who have actually lost goods liable to the duties secured, to an amount not less than $1000, for three, four and five years—to all others for six, nine and twelve months—not to extend to any bonds due before the 17th day of December last.

Mr Calhoun's Bill, the same that was reported by him at the last session, to repeal the first and second sections of an act to limit the times of office of certain officers therein named, was taken up and passed Yeas 24, Nays 18.

Mr Clay offered two Resolutions calling upon the President for certain papers relating to our controsy with France, to which the remarks which follow relate:

He said, it must be obvious to every observer of passing events, that our affairs with France are becoming every day more and more serious in their character, and are rapidly tending to a crisis. Mutual irritations are daily occurring, from the animadversions of the public press, and among individuals, in and out of office, in both countries. And a state of feeling, greatly to be deprecated, if we are to preserve the relations of peace, must certainly be the consequence.

According to the theory of our Constitution, our diplomatic concerns with foreign countries are entrusted to the President of the United States, until they reach a certain point involving the question of peace or war, and then Congress is to determine on that momentous question. In other words, the President conducts our foreign intercourse; Congress alone can change that intercourse from a peaceable to a belligerent one. This right, to decide the question of war, carries along with it the right to know whatever has passed between our own Executive and the Government of any foreign Power. No matter what may be the nature of the correspondence—whether official or not—whether formal or informal—Congress has the right to any and all information whatever which may be in the possession of the other branch of the Government. No Senator here could have failed to have been acquainted with the fact that the contents of a most important despatch or document has been discussed, and a most important overture canvassed in the different newspapers—in private and political circles—by individuals: every body, in fact, knows what has taken place, except the Congress of the United States. The papers friendly to the Administration—indeed, the whole circle of the American press—are in possession of the contents of a paper which this body has not been yet allowed to see; and I have one journal, a Southern Administration journal, before me, which states a new and important fact in reference to it. I have said that our situation with France grows every day more embarrassing—the aspect of our relations with her more and more dark and threatening. I could not, therefore, longer delay in making the following motion. I should have done so before, but for a prevalent rumor that the President would soon make a communication to Congress, which would do away the necessity of the resolutions which I now submit, by laying before Congress the information, which is the object of my motion. He has not, however, done so; and probably will not, without a call from the senate.

In the House of Representatives, Mr J. Q. Adams stated that since the adjournment of the House on Thursday, he had made inquiries at the state department in relation to the reported aggressions of the Mexican Government upon the commerce of the United States, and had found not only that the government had no official information on the subject, but that in all probability, there was no foundation whatever for the reports. There were two other statements which had appeared in the newspapers, as to which information was desirable:—the protest of the Mexican Government against the interference of the citizens of the United States in behalf of the Texians, and the execution of some of our citizens taken prisoners by the Mexicans, in Texas. But, he presumed, that the information would be promptly sent to the House by the government.

The memorial from the Senate and House of Representatives of the State of Michigan, in relation to the boundary in dispute between Michigan and Ohio, was referred to a committee, with the following salvo, viz. that the House regarded the memorial as the act of private individuals, who had assumed a corporate character and name without competent authority.

Mr Jarvis from the committee or Naval Affairs introduced the following Resolution:

Resolved, That the Committee on Naval Affairs be instructed to inquire into the expediency of increasing the naval force of the United States.

Which was passed Yeas 164 Nays 19.

In the Senate Tuesday 12th, Mr Webster brought up his Resolution (offered the preceding day) for the relief of the New York sufferers, which after ineffectual attempts to amend it passed the Senate.

Mr Clay's resolution calling for information from the President on the subject of the suppressed letter, was taken up, and

Mr Leigh moved to amend the resolution by adding the following words:—

Resolved, also, under the restriction before mentioned, that the President be requested to communicate to the Senate a copy of the note of M. Serrurier, mentioned in his message of the 25th of February, 1835, and not then communicated for reasons stated in the report of the Secretary of State to the President of the same date.

The amendment was adopted, and the resolution was agreed to in its amended form.

In the House of Representatives, the Wrenthem Resolution for the abolition of Slavery in the District of Columbia came up and after a desultory debate relative to the disposal of them, the subject was postponed to the Monday following.

In the Senate on Wednesday 13, no business of importance. On Thursday a debate arose producing much excitement on Mr Benton's war resolutions, as they are called.

On Friday the Senate did not sit.

In the House of Representatives on Wednesday, the consideration of the Resolutions concerning Slavery were postponed to the following Tuesday. The Navy appropriation Bill was discussed.

On Thursday, the House was occupied partly with a debate relative to the Military Academy at West Point. The Bill from the Senate relative to the New York sufferers was taken up but was not disposed of before the House adjourned. On Friday several private Bills were passed.

MASSACHUSETTS LEGISLATURE.

Thursday, January 14. The two Houses in convention completed the organization of the Government by choosing a ninth counsellor. The Hon. Benjamin Russell was elected. On the same day John P. Bigelow Esq. was elected Secretary of the Commonwealth in the place of Edward D. Bangs Esq. who declined a reelection.

We may remark in this place that the executive, have made honorable mention of the late Secretary in an official act which contains the following paragraph.

The official connection of the present members of the Executive as such, with the late Secretary of State, has been of few days duration only; but even this short experience of the value of his services enables them to bear willing testimony to his promptness, assiduity and intelligence, in the discharge of the various, arduous and confidential duties of his station. A portion of the Council have had longer opportunity, in the same relation, to observe the fidelity and zeal, which the late Secretary brought to the service of the State, and to every member of the board the condition of the department affords satisfactory proof, that Mr. Bangs' administration of it, for twelve years, has been not less for the advantage of the Commonwealth, than honorable to himself.

Mr Bangs communicated (unofficially) to the Governor a very appropriate and grateful acknowledgement of the reception of the executive act of approbation, which was ordered to be entered on the Journal of the Council.

In the Senate on Tuesday 15th. The President presented the first Annual Report of the Taunton Branch Rail Road Corporation, which was committed, and sent down for concurrence.

On motion of Mr Sturgis, the order of the House on the subject of Banks, was taken up: Mr Sturgis submitted an amendment, as a substitute for that proposed on Wednesday, by Mr Gray, and said last named amendment was withdrawn. Taking the question on Mr Sturgis's amendment, the order was laid on the table.

At 12 o'clock the two Houses convened to receive a communication from the Governor, at which time his Excellency the Governor, attended by the council and other officers of the executive department, appeared and delivered an address, parts of which we have selected in another place.

In the Senate on Saturday,

On motion of Mr Parmenter, the order relating to Banks was taken up, and the question being stated upon the adoption of the amendment yesterday submitted by Mr Sturgis, viz;—to strike out all of said order, after the word Commonwealth, and insert as follows;—such investigation to be made in conformity to the provisions of the 17th section of a law passed Feb. 28, 1829, entitled an act to regulate banks and banking, and this committee shall have power to summon before them, all persons whose testimony they may repuire, and to examine such persons, under oath, upon all matters relative to the subject under investigation. It was determined in the affirmative; the order was then adopted in concurrence as amended, and Messrs Lawrence, Sturgis, Sage, Whitmarsh Russell and Webb, were joined on the part of the Senate.

The Governor's Message was taken up, and the different subjects referred to Committees.

In the House of Representatives the subjects of the Governor's Message were taken up, and refered to appropriate Committees.

An order was submitted, referring that part in relation to the Public Domain to select joint committee. This led to a general and animate debate. Mr Rantoul of Gloucester, opposed the reference on the ground that the subject was one of National Politics, with which the State Legislature had nothing to do. Mr Mosely, of Newburyport, was in favor of the reference; as the interests of Massachusetts in the revenue of the Domain, now amounted to several hundred thousand Dollars, and the Legislature and People ought to have full information on the subject; and he was sorry to see a disposition on the part of the gentleman from Gloucester to withhold the information.

The order was refered to a special joint Committee.

Monday 18th. Nothing of much interest occurred.

Tuesday. In the House some discussion took place on committing so much of the Governor's speech as relates to slavery, and also what relates to secret societies. The rest of the sitting of the House was taken up with the subject of Banks.—Mr *Emmons* thought the Legislature had better not meddle with them as they paid the State tax and enabled members to come to the General Court and talk about Masonry and Antimasonry.

INTELLIGENCE.

DOMESTIC.

Sentence of Rioters convicted at Baltimore.—The Baltimore City Court on Wednesday last week passed sentence on nine persons who had been convicted on separate trials in that court, of being concerned in the late riots in that city. Three of them were sentenced to be imprisoned four years in the common jail, to pay a fine of $500 each and costs, and at the termination of the period of imprisonment to give bonds in the sum of $1000 to keep the peace and be of good behavior for twelve months. The six others to pay a fine of $200 each and costs, to be imprisoned two years, and to give similar bonds in the amount of $500.—One other case was continued, the jury having recommended the prisoner for a pardon.

Freemasonry in Pennsylvania.—Extract of a letter, dated Harrisburg, Jan. 11, 1836.

Mr Stevens, from the committee to investigate Freemasonry, reported that Geo. Wolf, late Governor, and John Neilson, a clerk in the Treasury office, had written letters to the committee, denying the power of the House and the committee to compel an attendance, and asking the House to grant power to compel George Wolf and John Neilson to attend. A long debate ensued, on a motion to postpone the question; but before the the vote was taken, the House adjourned.

Canal around Niagara Falls.—A large meeting was recently held in Chicago, Illinois, for the purpose of giving a public expression in reference to this work. Resolutions were adopted in favor of it, as a project eminently calculated to aid the interests of the west.

EDUCATION OF INDIANS.—From a Report of the Commissioner of Indian affairs, we gather the fact that about seventeen hundred children among the different tribes of Indians within our borders, are now receiving instruction in schools kept chiefly by missionaries, and for which an allowance is made by government. In the school of Michilimackinac composed principally of Chippewas and Ottowas, and which is under the superintendence of the American Board of Commissioners of Foreign Missions, 'the higher branches, geography, philosophy and history are successfully taught. Two of the pupils have gone out among their relatives in the north as teachers. Another is a Catechist of the American Board of Missions. A third commands a vessel on the lake, and fourth is studying medicine. Many of them read and write the English and Ojibwas languages easily and correctly.'

Under the head of 'Choctaw Academy,' we see 163 pupils enumerated, but no account of the cost to the government of instructing them—as is given in other cases—nor any mention of whose superintendence they are under. Is this the 'academy' which R. M. Johnson has the charge of? If so, why not set it forth—as well as the sums paid to him? In another statement marked D. we see an item charged of $28,228 82 for 'education of Indian youths.' Are these the youths, and this the cost, of the Choctaw Academy? We should be glad of a reply to these questions.—[N. Y. American.

DUKE DE BROGLIE'S LETTER.

[Extract of the letter of the Duke de Broglie to M. Pageot, late Charge d'Affaires of France, at Washington.]

If we examine in detail the Message of the President of the United States, [in 1834,] (I mean that part of it which relates to the relations between the U. States and France,) it will possibly be found that passing successively from phrase to phrase, none will be met with that cannot bear an interpretation more or less plausable; none of which, strictly speaking, it cannot be said that it is a simple expose of such or such a fact true in itself, or the assertion of such or such a right which no one contests, or the performance of such or such an obligation imposed on the President by the very nature of his functions. There will certainly be found several in which the idea of impeaching the good faith of the French Government, or of acting upon it through menace or intimidation, is more or less disavowed.

Yet when the whole succession of facts is taken into view; when we perceive the care which seems to have been taken to present them in an unfavorable light, without making allowance for circumstances which explained them, without paying any regard to considerations which the government of the United States itself had previously admitted; when we see at the end of this uninterrupted series of allegations, which have the appearance of wrongs, for the sole reason that they are made to rest on isolated and incomplete statements, the unexpected proposition, the extreme proposition to say the least, to seize upon French property, it is impossible at first view, it is even difficult after reflection, to escape the thought that all this part of the message had been written for the double purpose stated above.

It is not so, however; at least we hope it is not.

But to banish entirely such an idea, what would be necessary? Nothing but what is very simple.—We do not here contend about this or that phrase, this or that allegation, this or that expression; we contend about the intention itself, which has dictated that part of the Message. If it be true that the President of the United States, in presenting to Congress a statement of the facts connected with the Treaty of the 4th July, had no intention to cast any doubt on the good faith of the French Government; if it be true that the President of the U. States in proposing to Congress to decree the seizure by force of arms of French property, had not the intention to assume with regard to France a menacing attitude, we cannot see how he could find any difficulty in declaring it.

Is such a declaration really contained in Mr Livingston's note, addressed to the French government on the 29th of January, or in that which the same Minister left at his departure on the 27th of April.

We would be equally at a loss to affirm or to deny it;—and for this reason it is evident that neither the one nor the other can be considered sufficient.

MARRIAGES.

In this city, on Tuesday evening, by Rev. Dr Wainwright, Francis C. Loring to Meriam M. daughter of Thomas Perkins Esq.

In this city, by Rev. Mr Henry H. Mallard to Miss Hannah C. Brown.

In Cambridgeport, Mr Charles S. Dudley to Miss Eunice L. Faulkner.

In Salem, Mr James Parnell to Miss Mary Babbage.

In Hingham, Mr Thomas Cushing 3d, to Miss Jane, daughter of Mr David Sprague.

In Plymouth, Mr Reuben Hall to Miss Joanna King; Mr Thomas Bassett, Jr. to Miss Abby Chase.

DEATHS.

In this city on Tuesday, Mr Wm Blasland, 37.

In this city, Mrs Hannah L. wife of Mr. Thomas R. Dascomb.

In Charlestown, on Wednesday, Mrs. Rebecca Burditt, aged 62.

In Cambridge, Miss Lucy H. Ashmun, sister of the late Professor John H. Ashmun.

In Worcester, Mrs Hannah, widow of the late Hon James Prescott, of Groton, aged 68.

In Scituate, Jesse Dunbar, Esq. a patriot of the revolution 75.

In Great Barrington, 10th inst very suddenly, Rev. Sylvester Burt, aged 55.

In New York, 13th inst Bradford Lincoln, youngest son of Mr Asaph Stone, 2 years.

In Rome, Italy, in Sept. Mr William Henry Blanchard of this city, aged 31.

THE BACKSLIDER, NEW ED.

BEING No. 5 of Illustrations of Christian Truth, is this day published by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st. 23j.

REPUBLICATION of the London, Edinburgh, Foreign and Westminster Quarterly Reviews.

The subscriber is engaged in publishing the American Edition of these celebrated periodicals. They are issued as soon after they are received from Europe as it is possible to re-print them. The style and manner of execution may be learned from the following notices.

'It is a matter of surprise how these works can be printed in so elegant a style, and on such fair paper, at so reasonable a price. This is no catchpenny concern. It places in our hands, for a moderate compensation, the four best Reviews in the world, full of valuable information and rich learning.—*Evening Gazette, Bostou.*

'Mr Foster has avoided the great error of those who have attempted to cheapen editions of English publications. The type of this edition is large and clear, and the paper is good, so what is saved in subscription money is not lost in eye sight.'—*Richmond Compiler.*

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'In point of typography and getting up Mr Foster's edition is not one whit inferior to the English, and its price they are greatly below them. Thus the four Reviews cost annually to the British reader 4*l* 16*s* sterling, while we more fortunate residents on this side of the great Pond, can procure them for 2*l* 10*s* Halifax Currency.'—*Montreal Gaz.*

Terms—For one of them, $8 per annum, for two $5, for three $7, for all of them $8 per annum.

E. R. BROADERS,
147 Washington st.
jan 23

JEFFERSON'S MANUAL

OF Parliamentary Practice, composed for the use of the Senate and Representatives. For sale by James Munroe & Co. Boston Bookstore, 134 Washington st. j 23

SURAULT'S NEW FRENCH EXERCISES.

Just published, Surault's New French Exereises, adapted to all French Grammars, second edition, with additions. For sale by James Munroe & Co. Boston Bookstore, 134 Washington st. j 23

THE PURITAN.

A Series of Essays, Critical, Moral, and Miscellaneous—by John Oldburg, Esq.

Ecce Somniator venit!—Vulgate, Gen. 37th, 19.

In two vols. 12mo. This day received by James Munroe & Co. 134 Washington st.

PITKIN'S DISCOURSE.

Embracing several important Objections to the Doctrine "That Jesus Christ as Mediator possessed two natures the Divine and Human in mysteous yet all harmonious union" in Reply to a recently published Sermon, delivered by the Rev. Daniel Baker in Richmond Va.—by J. B. Pitkin Pastor of the first Independent Church Richmond Va. Published by request. Just received and for sale by James Munroe & Co. 134 Wasington st.

NOTICE.

THE Copartnership heretofore subsisting between the subscribers, under the firm of JAMES MUNROE & CO, is this day dissolved by mutual consent.

The accounts of the late firm may be adjusted, by being left at either the Boston or Cambridge Bookstore.

JAMES MUNROE, jr
GEORGE NICHOLS,
JOHN OWEN

Boston & Cambridge, Jan 1, 1836.

THE business of the Boston Bookstore will be continued by the subscribers, as Publishers, Booksellers, and Stationers, at their Store, No 134 Washington st.—the style of the firm remaining the same as heretofore.

JAMES MUNROE Jr.
GEORGE NICHOLS.

Boston, Jan 1

THE subscriber respectfully gives notice, that he has taken the Cambridge Store of the late firm of James Munroe & Co. where he will continue to carry on the business of this establishment, as Bookseller, Publisher and Stationer to the University.

JOHN OWEN.

Cambridge, Jan 1. 3tis

ANOTHER CHEAP LIST OF BOOKS.

LOCKE AND MILTON on Education, 56 cts.—Horne's Manual to the Afflicted, 50 cts—Life and Genius of Dr Johnson, 40 cts—Bartrum's Psalms, 37 1-2—Memoir of Jane Taylor, 37 1-2—Morrison's Counsels to young men, 42—Thomson on Infidelity, 37 1-2—Palfrey's Sermon on Intemperance, 20—Travels of an Irish Gentleman in search of Religion, 62—Memoirs of John Elder Peak, 37 1-2—Essay introductory to Edwards on the Will, 50—Wilk's Christian Essays, 56—Doctrine of the Holy Scriptures, by John Cameron, London ed, 62 1-2—Natural History of Fishes in Mass. Bay, 62 1-2—Memoir of Hannah Adams, 42—Mant's happiness of the Blessed, 42—Woods on Infant Baptism, 50—Blunt's Veracity of the Gospels, 25—Hints on Education, 37 1-2—Moore on Social Worship, 50—Pestalozzi's Letters on Infant Education, 25 cts—Extracts from John E. Abbott's Sermon, 25—Reply to Dr Beecher on Infant Damnation, 37 1-2—Reason's for the Unitarian Belief, 33—Remarks on the Unitarian Belief, 31—The sources of Health and Disease in Communities, 37 1-2—Viller's Essay on the Reformation, 56—Robinson's Discourses, 62 1-2—Worsley's History of the Christian Church, 75—Beard's Family Prayer Book, 62 1-2.

For sale by *E. R. BROADERS*, 147 Washington street. jan 16

HORSE SHOE ROBINSON—NEW EDITION.

A TALE of the Tory Ascendency, by the author of Swallow Barn. Just received by James Munroe & Co. 134 Washington st. j 23

CUSHING ON CONTESTED ELECTIONS.

A FEW copies of Cushing on Contested Elections, for sale at the Boston Bookstore, by James Munroe & Co. 134 Washington st. j 23

THE SCRIPTURAL INTERPRETER.—Vol. VI. No. 1—just published by E. R. BROADERS, 147 Washington street.

CONTENTS.

A Dissertation, to show that the Last Supper which Jesus partook with his twelve Disciples, was not the Passover.

Why did the Jews reject Jesus.

The Epistle to the Thessalonians.

Mr Upham's Discourse on Prophecy as an Evidence of Christianity.

Translation and Exposition.—Matt. xvii. 14—27. j16

TRACTS OF THE A. U. A.

JUST published by LEONARD C. BOWLES, 147 Washington st. Sober Thoughts on the State of the Times, addressed to the Unitarian Community. Being No. 99, 1st series of the Tracts of the American Unitarian Association. j16

DEWEY'S SERMON,

DELIVERED on occasion of the late fire in New York.

Also—a supply of his volume of Sermons. This day received by JAMES MUNROE & Co. 134 Washington st. j16.

THE BOSTON ALMANAC,

FOR the Bissextile Year 1836: the clculations by the Editor of the American Almanac.

Just recieved and for sale by JAMES MUNROE & Co. Boston Bookstore. 134 Washington st, j16

VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.

Camden's Brittania 2 vols folio, published in London in 1733, in English.

Wood's Athenae Oxoniensis, 2 vols folio, London 1721.

Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.

Walker's sufferings of the clergy during the grand rebellion, folio London 1714.

Latin Vulgate Bible, printed in 1529.

TRUSSES.

THE subscriber informs the public and individuals afflicted with Hernia or Rupture, that he continues the manufacture and application of Trusses of every description, and that he has taken a shop at No. 3, Scollay's Buildings, (up stairs) and near the N. E. Museum,—Opposite the estate formerly Gardner Greene's. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, and has applied several hundred to persons within two years, and has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture at the Hospital of the Charlestown Almshouse, of which his father has been the keeper for more than 22 years; and he is now confident he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.—A variety of Instruments for decrepid persons.—Ladies wishing for any of these Instruments, will be attended to by Mrs Foster, at any of their residences—or at her house. Trusses repaired at the shortest notice.

The undersigned's Trusses have been recommended to the public one year since, by Dr J. C. Warren, of Boston, and he is permitted to refer to Drs Walker, and Thompson, of Charlestown.

J. FREDERIC FOSTER.

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ESSAY ON THE PROPHECIES

RELATING to the Messiah, by Andrew P. Peabody, is this day published by JAMES MUNROE & Co. 134 Washington st. j 9

CATALOGUE OF PERIODICALS,

FOR WHICH

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Museum of Foreign Literature, monthly, Philadelphia,	6
Edinburgh Quarterly Review, Foster's	3
London Quarterly Review, do	3
Westminster Review, quarterly, do	3
Foreign Quarterly Review, do	3
The four quarterlies last named, together	8
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Blackwood's Magazine, monthly,	5
Christian Spectator, quarterly, New Haven,	3
Biblical Repository, quarterly, Boston,	5
Moral Reformer, monthly, Boston,	1
Journal of the Franklin Institute, monthly, Philadelphia,	5
Mechanics' Magazine, monthly, N. York,	3
Lady's Book, a monthly magazine, Philad.	3
Ladies' Magazine, monthly, Boston,	3
New York Mirror &c. weekly, New York,	4
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Saturday Magazine, London, monthly,	1 50
London Penny Cyclopædia, monthly,	1 50
American Magazine of Useful and Entertaining Knowledge, Boston, monthly,	2
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American Gardener's Magazine, monthly, Boston,	3
Christian Examiner, Boston, Unitarian,	4
American Journal of Medical Science, Phila.	5
National Portrait Gallery of Distinguished Americans, monthly, N. York,	6
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Gentlemen's Vade Mecum, weekly newspaper, Philadelphia,	3
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N. B. E. R. B. respectfully gives notice that he is ready to supply Individuals, Clubs, Societies and Public Institutions with whatever Periodical Works they may wish. Persons at a distance, by forwarding the amount of subscription to the work they wish, will have their order punctually attended to.

☞A liberal discount made when several works are taken to one address.☜

Orders made up for London on the 1st of each month. jan 9

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A good collection of Books in French, Spanish, Italian, German and other Modern Languages, may be found at the store of the subscriber, No 18 Court street. Also a few valuable works in Greek and Latin. S. BURDETT.

Jan. 2 3m

MOSES FRENCH, JR.

AT Maine Wharf, near the bottom of Summer st. has for sale

100 Chaldrons of Cannel Coals in store,
50 do of New Castle Coals in store,
50 do of Orrell do do
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50 do dry slab do
50 do dry Pitch Pine—worthy the attention of Bakers, &c.—also, Oak and Eastern wood—as usual. 6t d 19

POETRY.

FOR THE REGISTER AND OBSERVER.

THE LADY OF SHUNEM.

In Shunem dwelt, eight centuries ere yet
His round of mercy o'er Judea's plains
The Savior walked, upon the nothward tract
To Issachar assigned, from wide spread Israel,
Where kingly sway held lordly Ahab's Son,
The Heroine of my verse. Her's, gold, lands, servants;
Yet above this 'circumstance of life'
A holier life within the tale told out
Of calm content, of piety and love.
"Among her own she dwelt;" thus fondly blessed,
Affection hallowed all of earth possessed.

Beneath her roof oft 'halted he on whom
Elijah's mantel fell, the man of God,'
As passing wont the Prophets' school to join.
"A room for him as eastern style shall fit!
Elisha there to rest I glad permit."

The Shunamite a mother! oh the joy
On festive song upborne, that o'er those hearts
And through those halls mid the inspiring dance
Pealing afar, did swell! Hush song and dance
And the proud voice of Father! I would catch
Those feeling strains from chords new struck, within
That mother's breast, ere, like the harp's sweet tones
The air has borne them upward.

Israel's God,
I thank Thee! Thou hast heard Elisha's prayer
And me indeed hast blessed! Oh may the child
Thy love has given render back to Thee
In careless childhood, manhood, hoary age
The grateful offering of a blameless life."

Months roll on months; how dear the very sound
In sportive glee of that bright boy, or when
The lengthened gallery through, on winding stair
Or smooth-laid court are heard his childish steps!
Will aught of this death heed?
Mourner, his mandate is, come forth alike
From princely hall, or beggar's roof! As yet
On that fair brow have beamed, or laughing cheek,
Few summer suns. 'T is harvest hour, now stands
The Father with his reapers. Him near by
His darling son in ashy sickness wrapped
From glowing health, struck by that sore disease
Judea's burning clime engenders oft.
His anxious Father nothing fearing, bids
A servant bear him to his mother's arms.
For her sick child a mother's deathless care
No words may paint. "He lay upon her lap
Till noon, then died!"

Come to the aged, Death!
When its full years earth's life hath told, and pants
The tired spirit for its kindlier home—
That endless life in spirit-land, though dim
To reason shadowed, yet all clear and true
In revelation's eye, and thou art welcome!
But the young, the bright glad one, all-loving
Deeper loved, being of moments past,
The present's idol, the future's hope, flit by!
Thy icy hand lay not upon that tie,
Which binds, O Death, the mother to her child!
Of that meek sufferer no language this.
Sorrow and wailing hush! from bursting hearts
Their deep toned grief; that I once more may catch
The prayer that pious Hebrew offers.

"Israel's God,
Thy will be done! For thy great blessing, though
To me but lent, thy name be blest. I ask
In this dark hour for light, for heavenly strength
In woman's sorest weakness. Well I know
My child thou canst give back—were such thy will.
Oh might I dare to hope!

It's perfect work
Hath resignation done, and faith all strong
Its errand waits. She dares to hope that God
Her son, 'the son of Prophecy,' will call
From death's calm slumber; so she gently lays
Upon the Prophet's bed his lovely form,
For death if ever lovely surely now,
Then seeks Elisha on mount Carmel's brow.
He hails her coming. "Is it well, now say,
With the dear child!" "'Tis well," her meek reply.
What words from that heart-stricken one! "T is well!"
Indeed "'tis well," the spirit with its God!
"Yet haste thee, 'holy man,' that snow white front
Thy hands shall press, thy supplications reach
The Infinite."

The Prophet by the dead!
Peace! peace! tread lightly, let us stand and see
This spirit-calling work of mystery,
If thou dost wish life's wavering pulse to hear
While now those veins with wonted blood appear
All animate, or wouldst thou scan the way
Where flew the parting spirit while the clay
A kindred home to seek, it left behind,
Thou scarce must breathe; essay to fix the mind
On thought profound!—Behold is heard above
Once more Elisha's prayer! The God of Love
That child of pure affection wakes from sleep;
O'er him yet faint, fond mother vigil keep!

A lesson, Christian mother! shame that thou
Whom Christ hath taught in confidence to bow
To *Him*, his Father and your own, can yet
His blessed faith, his heavenward hope forget,
And doubting, fearing, give thy cherished child,
Bright bud of opening promise, undefiled,
Pure, passionless, meet soul to join on high
That angel-band the Father ever nigh,
Who see his face, when he the message sends!
This Jewess' tale to thee, methinks, now lends
A bright example. Ne'er to her was told
The glorious truth which sacred leaves unfold
By Christ embodied in that joyous strain,
"Thy Brother, mourners, sure shall rise again."
Then doubt not, fear not, when the young depart,
In faith be strong, go forth with trusting heart
To meet life's duties! Dark thy path may lie,
Glad omens lure thee onward in the sky.

Cambridge. F. A. W.

FOR THE REGISTER AND OBSERVER.

DISTRESS OF A CHOIR, WITHOUT THEIR LEADER.

Mr Editor,—The subjoined account of a scene, which took place some years ago, in D—H— chapel, was sent to me in a letter from a friend; it was a scene at which, I believe, you were present. As it may serve to revive recollections of old times and former associates in the minds of some of your readers, who were then connected with each other by common studies and pursuits, but now are widely separated; I send it for insertion, if you please, in the Register. The writer of the letter was a member of the choir described, but, having to officiate in the pulpit, that evening, he did not occupy his usual seat, nor perform his accustomed part in the singing.

"*Cambridge March* 23*d*, 183—

* * * * * * *

"Last Saturday evening, in my turn, I preached. From another such preachment, I beg to be delivered. I will explain. I went through the introductory exercises, read chapter and hymn, looked at the singers. A——r was not there. What they would do, I did not know. Hoped for the best. An indistinct, guttural, unmeaning sound, intended as the pitch, was propelled from five or six bass throats. With the itch thus at loose ends, entirely undecided, hey rose. Each man, having selected a key to suit himself, began to sing bass. Where shall I find words to express the confusion, the chaos of sounds which ensued. Imagine to yourself a Babel of jarring voices, only let it be in singing instead of talking, or better, think of a Dutch concert, and you may form some remote idea of the noise made by the D. H. choir. Poor fellows! they felt horribly. P—y sung on in an unbroken, imperturbable strain of thundering bass. B——m twanged out his nasal tones *intermittently*—a pause between each, as if he were deliberating this question, is it best for me to sing or to stop singing?—at the same time, keeping up a vibrating motion between P——y on his left, and M——s on his right; as if he expected to vibrate himself into a decision. As for M——s, agony was inscribed on every feature. It seems that there was a kind of indefinite expectation among the suffering choir, that he would sing the 'air.' This expectation, poor fellow, he did his best not to disappoint. So, after drawling out a note or two of his accustomed bass, as if to prevent it from sinking, he would strike off in a tangent, into the 'air.' But it required such a prodigious effort to do this—it was achieved at such a stretch of mouth, tongue, windpipe, that he could not abide more than a note or two at a time; after squeaking out which, he again resolved his muscles into a preparation for bass. I cannot give you a better idea of the expression of his countenance, than by telling you, that he looked like a man who would rather die than live; who would have felt, at any rate, exceedingly relieved, if the floor had opened under his feet, and dropped him gently into the cellar. However, they stood their ground, one and all, as if determined not to leave the field, without a struggle. In this way, they labored through one verse.

Meantime, let us turn a moment to the audience. Of these, a part were angry, a part nervous, a part, despite of their earnest endeavors, shaking with suppressed laughter. Dr—— knit his brows; the other professors opened their eyes to saucer-like dimensions, and the preacher, with his handkerchief over his face—but I will not attempt to describe his emotions.

We left the unfortunate singers at the end of the first verse. Having accomplished this, there was a pause for breath. On this occasion, it was longer than usual. I began to hope. I could not ascertain what ground I had for hope, by looking at them. No! I had to fetter every avenue of sense, excepting my ears. I began, I say, to hope, that they would put their heads together, and devise measures that would make the succeeding verses bear some distant resemblance to psalmody; for I knew, that, at best, it must be distant. This hope was fanned by a new pitch, which P——y was pealing forth with the confident air of a man who was determined to act with energy requisite to a great emergency. The thought which passed through my mind was, that he had taken a low pitch, in order to sing the 'air.' So I waited, expecting to hear the 'air.' But alas! the second note convinced me of my mistake—it was genuine bass; and, as to the third, in attempting to make it, his voice failed him. It was too low, as he afterwards figuratively said, for he is a poet, he could not "reach it with the tips of his toes." Discomfited and disappointed, he emitted a few random notes—answering perhaps to the deep low of a cow, after she has moo-ed—and then stopped. This was the signal to the rest; who, as dawing men will grasp at straws, had embarked all their slender chance of success in his confident lead. When he gave up, voice after voice died away in low, indistinct murmurs, until with looks turned to me, stampt with ineffable despair, and which seemed to say, bad as it was, we have done our best, they sat down, at the end of the second line, second verse.

I found, after the close of the exercise, that the sympathies of the school had been warmly enlisted in my behalf.

FOR THE REGISTER AND OBSERVER.

THE SUN AND THE ICICLE.

Lotan was a Jew, living in captivity. His nation was scattered abroad to the four winds of Heaven, and he and his family were exiled from their sunny home on the banks of the Jordan to the cold snows of the north. Poverty and persecution pursued them still. Man as well as Nature was unkind.

Lotan mourned as one without hope. Love softened but could not unrivet his shackles. Day by day the iron entered his heart deeper and deeper.

One bright morning in November, Lotan sat in sadness and grief by his fireside. The eastern heavens were 'fretted with the golden fire' of the rising sun. And the icy forests flashed and quivered with a thousand tremulous rays of silver light. A bird, beguiled by the pomp and tranquillity of the morning, sat in the garden hedge and swelled her little throat with a hymn to the Almighty, and waked the echoes of nature's solitude, and filled the chambers of the human bosom with glad harmony. But Lotan brooded over his exile and was exceeding sorrowful. The splendor and glorious majesty of the rising king of day communicated no delight. The silent sympathy of Adah, his wife, and the happy prattle of his children, soothed not his chafed spirit.

He thought of his home in the Holy Land. He remembered the cave in the hill-side where his father and mother slept with their fathers. Oh bitter, bitter exile from those dear scenes of youthful love!

Lotan repined, and forgot his blessings enjoyed and preserved, in the recollection of his blessings lost. An unholy wish struggled in the depths of his heart, and came into being, like a bubble shooting up from the dark sea. He breathed a silent curse against his enemies, and his countenance darkened with the mingling lines of wrath and grief.

And his eye caught a slendor icicle pendant from the low roof, and glistering pure and keenly in the sunbeam. An image of our happy home in the far East, mused the exile. So bright were the joyful hopes that clustered around our little circle, so pure was our love, so calm was the Heaven of that blessed home. 'My God, my God, why hast thou forsaken me?'

The day advanced, and the sun poured forth an atmosphere of light and warmth and love. When suddenly the icicle was loosened from its frail hold, and was dashed in pieces on the icy pavement beneath the window.

A tear started to Lotan's eye, and his wild thoughts were stilled. I will mourn no more, said he. The little icicle teaches me wisdom, submission. It has perished, but not without cause. The universal sun, that fills the world with beauty and gladness, has destroyed it. What carries life to millions, causes death to one. I will weep no more. My home is overwhelmed in the convulsions of the world, and we are cast on this desolate coast, shipwrecked in the world-storm. But the Judge of all the earth does right. His winds and lightnings wreck the lone vessel, but they give fresh life and elasticity to the all-surrounding air. The dark world will be enlightened by the children of God, banished from their Holy Home and wandering in exile. 'The Lord reigneth, let the earth rejoice, let the multitude of isles be glad thereof.'

And Lotan bowed himself in prayer, and when he arose the wrath and the sorrow had departed, and his eye was calm, and he looked on his wife and little ones, and his heart yearned towards them. L.

MISCELLANEOUS.

GREENLAND.

UNITED BRETHREN'S MISSION.

The 'United Brethren's Intelligencer' gives the following account of the celebration of the Jubilee of the Mission at Litchenau, Jan. 1835.

From the 13th to the 18th of January we were occupied, with but little intermission, in conversing individually with the members of our congregation in reference to their past religious experience and the object of the approaching festival, to which they all appeared to look forward with eager desire.

Notwithstanding the furious storms of wind and snow which were more or less prevalent at this season, about fifty Greenland sisters and children hastened to us from the nearer outplaces, some by land, others in their umiaks, (or women's boats). The Greenlander brethren came in such numbers from the twelve outplaces, at which they must reside during the greater part of the year, that only about ten were missing on the day of celebration. Some of the latter brought their sons, boys of ten or twelve years of age, with them, taking their little kayaks in tow, and gliding with them through the boisterous waves. One of them lost his companion, and spent the dark night in seeking him; but they, with all the rest, arrived safe, thankful to have been preserved from the fury of the elements.

In the morning of the 19th, at seven o'clock, the illumination of the chapel having been completed, the bell rung and the doors were opened; and while the wind instruments performed a solemn hymn tune, the congregation entered, filled with amazement and delight at the novelty of the scene. The service began with the hymn, 'Praise God forever,' (Hymn book, No. 725,) after which a discourse was delivered, explanatory of the object of this festival; then followed the distribution of the presents sent to us for the occasion. Such tokens of generous participation in our festal joy, were received from the congregation at Herrnhut, in Saxony; from benefactors in England, from our dear Scottish friends, from St. Petersburgh, the United States of North America, and from a Missionary Society at Gottenburgh, in Sweden. A present in money, transmitted to us by the last mentioned society, enabled us to purchase for each of our eight native assistants, four yards of dark colored cotton stuff, to make them upper garments to wear on communion and festival days. The chapel servants, received woollen stuffs, sent by some worthy sisters at Christiansfeld, in Denmark. The gratitude of our people for these generous gifts was expressed in loud and frequent thanksgivings.

At ten o'clock we met again, when the pastoral letter of the Elder's Conference of the Unity to the Greenland congregations, and several other letters addressed to them by ministers of our church, were communicated and heard with great attention.

At noon, the children had a love-feast, when many letters from children in our different schools in Europe and America were read. Some of the Greenland children attempted to answer them, which attempts, though imperfect, showed the gratitude of their hearts. Then followed love-feasts for the adults, during which a hymn composed for the occasion was sung. In the evening 260 communicants partook of the Lord's supper, when the presence of our Saviour was most sensibly felt.

On the 19th, after the liturgy of the communicants, there was public service at ten o'clock, when a sermon was delivered from Isaiah lx, 1—5. 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee,' etc. The audience was reminded that the gracious aim and purpose of Jehovah had been fulfilled with respect to their nation, during the last hundred years, on which account, their teachers and those who had been the instruments of sending the gospel to them, were rejoicing, and offering up fervent prayers that many hundred Greenlanders may yet be converted to their God and Savior. After this solemnity, peas were distributed and most thankfully received. In the afternoon we had another service, when extracts from Crantz's History of England were communicated, and heard with great attention. Several expressed themselves to this effect:—'We behaved no better than our forefathers, when, like other blind heathen, we mocked the missionaries, when they spoke to us of our Saviour, and exhorted us to turn to him. Thanks be to him, that he, nevertheless, has had mercy upon us!'

On the evening of the 20th, the festival was concluded with a discourse upon the text for the day, Exod. xix. 5. During all the services the chapel was crowded with hearers, who not only occupied the benches, but filled the floor up to the reading desk. Both on the festival days and afterward, the Greenlanders came to us in parties, expressing their joy and thankfulness for the blessings bestowed upon them and particularly that God had mercy upon them, and sent them teachers to make them acquainted with the love of Christ to the poor heathen race. Several of our scholars brought us written expressions of thankfulness for all the blessings they had enjoyed during these days of gladness. A child six years old, being encouraged by his mother to convey his thanks to the children across the great water, said, 'I do not know the children in Europe; I will, therefore thank our Saviour, and obey his voice, because he has loved us so tenderly.'

We had, in the sequel, an encouraging evidence of the blessing wherewith it pleased the Lord to accompany the celebration of this festival. A Greenlander, who in early life had unhappily forsaken the right path, and turned in to the way of sin, but had recently been readmitted on giving proofs of true penitence, came to me on the evening of the festival, and declared that he had been so distressed by a review of his past sinful course, and so overwhelmed with a sense of the mercy and long suffering of Jesus displayed toward him, that he hardly knew were to hide his head for shame. The words of comfort and advice, which were hereupon addressed to him, he received with eagerness and gratitude.

On a review of the centenary period, which has just reached its close, I cannot refrain from making the following few remarks, as the result of my observations and experience, during a service of twenty years in this mission. The Greenland nation appears, in regard to their susceptibility of what is spiritually good, and their inward growth, to bear a considerable resemblance to the animal and vegetable productions of their own bleak and barren land. In the same manner as we find, that the plants of this country require a much longer time to attain even to a moderate degree of vigor and perfection, than is the case with those of a more temperate clime, we are continually admonished not to feel disappointed if we trace a similar slow advance in moral and intellectual improvement, on the part of its rude inhabitants.

When, on the one hand, we consider what pains and expense have been bestowed upon the instruction of the Greenlanders during the past one hundred years, and how graciously the Lord has blessed and protected his work, both from within and from without, we might be tempted to feel dissatisfied that the progress already made is not more considerable; but when, on the other hand, we call to mind what a frozen, stony soil our predecessors had, and we still have to cultivate, and how often and earnestly a scriptural truth may be brought before a stupid and listless Greenlander without his comprehending it, until at length the Spirit of God opens his heart and mind; likewise that the climate, the ice, the wind, and the sea, and in latter years the difficulty of providing with adequate instruction the great number of our people who live scattered in the out-places, present extraordinary and almost insuperable obstacles to our work; when all these circumstances are taken into account, it is impossible to refrain from feelings of grateful astonishment at the effects produced by the preaching of the cross. We can declare with truth, that the Lord has brought into fulfilment, in this once benighted land, the prophetic declaration above referred to, which he gave by the mouth of his servant Isaiah, and that hundreds of souls are now rejoicing in the light which has been shed around them, and which is derived from himself, the Sun of righteousness. Nor can we omit to remark, how wonderfully our gracious Master, through the instrumentality of the sixty-eight brethren and forty-two sisters whom he has deigned to employ in the service of the mission during the past one hundred years, has verified the word which the late Count Zinzendorf, full of faith and hope, inscribed in the pocket book of the first missionaries on the 19th of January, 1733, the day on which they quitted Herrnhut for Greenland—'The Lord of Hosts mustereth the hosts of the battle.' Isaiah xiii. 4.

Summary.—Since the years 1774, when the settlement of Litchenau was established, there have been baptized, up to the end of 1832, 808 adults and 821 children; 15, baptized in other places, have come to live here; 1,649 persons in all. Of these 915 have departed this life; 73 removed to other places; total, 988. There are now living at Litchenau, 661 baptized; 10 unbaptized; total, 671. At Frederickstha1, 327 baptized: 81 unbaptized persons; total 408. At New-Herrnhut, 288; at Litchtenfels, 371—total at the four settlements, 1,818. The Royal mission in the colonies count 2,000 in the North, and 2,000 in South Greenland, who are under Christian instruction; and as the number of the whole nation is estimated at 6,000, the small remainder are heathen.

DESTRUCTION TO SAVE.

The New York American gives the following description of the method pursued in blowing up, or rather down, buildings at the great fire of the 16th December. There can be no doubt that powder was an efficacious and valuable instrument in checking the progress of the flames.

It may not be uninteresting, or without use, to state the mode of proceeding adopted in blowing up the stores. Two barrels of powder generally, of 100 lbs. each, were taken into the cellar of the devoted building and placed about the centre of it, at a small distance apart; the heads of the barrels were then knocked out, and a train, by means of planks, or long pieces of calico or linen, of which too many were lying about in the streets, was formed from the barrels to the exterior of the cellar door; on this, straw—of which the crates from the crockery stores supplied enough—was laid, and sprinkled plentifully with powder; the doors were then closed, and all persons desired to retire from the vicinity of the building except the person who was to fire the train; this was done by laying a burning brand on the straw projecting from the cellar way, and on which a foot or two no powder was sprinkled.

After a few moments of intense suspense, a sudden flash, a rumbling explosion, a slight tremor of the earth, the audible shivering of glass windows for a hundred yards around, a dense cloud of sulphureous smoke, and a shapeless heap of ruins—told how well the work had been done. The effect of these explosions was not to project any thing to a distance, for in no one instance probably, was a fragment of any size thrown from the buildings; but rather as it would seem, to lift up and expand the walls—so that beams, floor, merchandize and roof, all fell in at once, and upon them and covering them up, the walls themselves.

Hence it was immediately perceived, that the danger apprehended by some, of killing and wounding many persons, by the materials which such explosions would, it was supposed, scatter far and wide, was not incurred, and that moreover from the compact heap in which the ruins lay, little or no additional aliment was afforded to the flames.

From the Genesee Farmer.

THE SILK CULTURE.

The culture and manufacture of silk in this country is assuming a deep interest. But it has attained in a very small degree the importance it is yet destined to acquire; and years must elapse, and the subject receive far greater attention, before the demand for silk goods in our own country alone, can be nearly supplied from domestic manufacture.

The subject has indeed been supposed to be involved in much mystery, and a great deal has been written upon the subject. Many persons reading the elaborate articles which have been published, describing so minutely every process, are led to suppose the business intricate and difficult. To the inexperienced it must indeed be new, because it is different from most other pursuits, and has none similar to it to serve as a guide; but when once understood, it becomes quite simple, and is as easy as raising pigs and poultry. It is only necessary, during the short period of the existence of the worms, to supply their wants and protect them from injury—to shelter them from the storms, cold, and wind,—and to feed them with proper food when hungry,—and there can be little danger of success. Many indeed have been entirely successful who have never had the advantage of seeing a single silk establishment; und nearly all in this country have been mostly guided by their own experience. Yet in many respects, American articles thus produced have been found fully equal, and often superior, to foreign ones.

It is now believed by many, that if instead of transplanting the trees in the orchard form, they are placed in rows about eight feet apart and two or three feet in the row, by proper care and culture, five times the amount may be raised from an acre. But even on the supposition in the estimate, (which experiment has proved to be very moderate,) how can an acre of land be made to yield more profit? If the rockiest towns in Connecticut produce annually seventy or eighty thousand dollars; why may not the more fertile regions further west do as much? Children may make more from one acre of mulberry trees, than men can make from an acre of wheat or corn.

Perseverance and judgment are required for success in this, as well as in every branch of business; and those who engage in the work must be prepared for some disappointments at the commencement, for experience is always necessary in every undertaking. But difficulties will soon be overcome by practice.

Competition cannot affect it, except for the better; for the greater the number of cocoons produced, the greater will be the inducement for the erection of silk filatures and manufactories of the best construction, which will not only cheapen the labor, but increase materially the value by improving the quality of the articles. Nor can there be any danger of the market becoming soon overstocked, while ten or twelve millions of dollars worth are annually consumed in the United States; besides which millions of dollars worth of raw silk are yearly imported into France and England to supply the manufactories.

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From the Hon. W. B. Calhoun to the Rev. Jacob Abbott.

SPRINGFIELD, June 13, 1835.

DEAR SIR—I have been very much gratified by an examination of the Mount Vernon Reader, which you have been so kind as to send me. The leading object of it is of the highest importance; for I have long thought that the heart has been most strangely overlooked in the business of Education. Aside from its moral influence, another valuable purpose is answered. The lessons are distinguished by plain, simple, English language, adapted to the capacity of those for whose use the book is intended.

This requisite, it seems to me, has been greatly disregarded in most of the reading books—more particularly, I think, in those for the highest classes. I know of no reason why such books should be studded over with the most brilliant and striking passages in the language. It is a rare thing to find in them specimens of such writings as Addison's; yet all must agree that the pure and the simple is the English which boys ought to be taught. I look forward to your third book for an exemplification of the true principle, as I deem it, in reading lessons. Your book needs no extraneous recommendations; it must readily find its way into all schools where sound principles are cherished. God speed you in your enlightened enterprize.

With great respect, your obedient and obliged,
W. B. CALHOUN.

Among all the publications of the Messrs. Abbott, we have examined none that seemed better adapted to fulfil the design of the authors, than the Mount Vernon Reader, lately published by Messrs. John Allen & Co. It is intended as one of a series of reading books for schools; not to furnish interesting narrative, or correct grammar, or beautiful language alone, but to diffuse such sentiments as shall have a direct and salutary bearing upon the hearts of the young. The chapters are short, and each delineates some new feature of the human character; some trait worthy of praise and imitation, or some development of the bad passions, whose power and influence must be entirely subdued. We seldom are interested in a mere reading book further than to glance at its chapter of contents; but in this instance, we confess, we have been beguiled into the perusal of many of its well drawn sketches, which must certainly win the favor of parents and instructors, as well as of pupils.—*Am. Traveller.* n 28

THE LADY'S CLOSET LIBRARY.

THIS day received—The Marys; or the Beauty of Female Holiness. By Robert Phillip, of Maberly Chapel.

"Holy women of old."—St Peter.

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THE Publishers of "A Reprint of the Early Vernacular Versions of the New Testament," are anxious to procure a copy either of that of Tyndale, of Coverdale, or of John Rogers (commonly called Thos. Mathew's.) These may easily be distinguished from the Genevan or Bishops' by a date prior to A D 1560, or by certain internal marks, if the title page be lost. Any persons able to furnish a clue to either of such *supposed* Bibles, will confer a favor on the Publishers by communicating it to the Editor of the Register. o 31

POPULAR SCHOOL BOOKS.

RUSSELL, SHATTUCK, & Co. give notice that they have purchased twenty four of the valuable copy right books hitherto published by Carter, Hendee & Co., and have added them to their own list of popular books. Intending to devote their attention principally to the publication of valuable books for the use of common schools, high schools and academies, they would respectfully call the attention of the public, and especially teachers and school committees, to the following works, now owned and published by them, as particularly deserving of general approbation, and as applicable to the wants of our public schools:

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This Spelling book, prepared by B. D. Emerson, late principal of the Adams Grammar School, Boston, is used exclusively in the Boston and Philadelphia public schools, and has been highly approved in New England, New York, and other parts of the U. States.

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This book may properly be called a revised and improved version of the old National Spelling Book, meaning that now in general use. The improvements principally consist in its exhibiting the modern orthography of certain disputed words, the simplifying of the Key to the vowel sounds, and the additional interspersion of progressive reading lessons illustrated by Cuts. In its present popular and improved form, it is believed to be better adapted to the condition of the common schools of our country, than any other spelling book in use.

The publication of the former 'National Spelling Book' will be continued, so that those instructers who prefer that edition may still be supplied.

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These works are prepared by the author of the National Spelling Books; works extensively known, and among the most popular in the United States. They have recently been introduced into all the Public Schools in Philadelphia, and are rapidly coming into use in the Southern and Western States.

8. The North American Arithmetic, Part First—containing Elementary Lessons. By Frederick Emerson, late principal of the department of Arithmetic, Boylston School, Boston. This should be used in all grammar schools.

9. The North American Arithmetic, Part Second—containing a complete system of Mental and Written exercises in corresponding chapters. By the same author.

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11. Blake's Second-Class Reader, for Schools.

12. Blake's New Universal Geography, for schools and academies, on the principles of analysis and comparison, illustrated with thirty two copperplate and stereotype maps, besides numerous engravings, tables and diagrams, bound together.

13. Bailey's First Lessons in Algebra.

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